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From the Presbyterian.

Lettters to Presbyterians,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER IV.

Voluntary Associations, and Ecclesiastical Boards.

Continued.

CHRISTIAN BRETHREN,—The foregoing discussion of the subject of voluntary associations is intended to apply, more particularly, to the existing division of opinion in our church, in regard to that subject. And, accordingly, in all that has been said, there was a constant eye to that application of the general inquiry. It is my wish, however, in the present letter, to examine the general subject a little more at large; to state the arguments of those who contend, that voluntary associations are *alone* adapted to carry on the great works of benevolence at the present day; and to answer the objections which these partizans are wont to urge against the practicability of accomplishing much good by means of ecclesiastical bodies.

The remarks in the preceding letter will show that I am no enemy to voluntary associations.—On the contrary, I repeat, my deep conviction is, that they occupy a most important place in the religious movements of the present age. It is only with those who assert that, in the great work of Christian effort for the conversion of the world, voluntary associations *only* can be expected to furnish efficient and valuable instrumentality, that I have any contest. With these I can by no means concur. Scripture, reason, and experience are all, I am confident, against them. And however ardent the piety, and active the zeal of those who entertain this opinion, I have no doubt they will be found in the end, though they cannot now be persuaded to believe it, so far as they act upon the principle in question, to be opposing the best interest of Zion.

And, in the outset, allow me explicity to put you on your guard against one assertion, often made, and extensively taken for granted, as generally applicable. It is, that those who are friendly to the agency of ecclesiastical bodies in the great work of Christian benevolence, are, universally, and of course, the enemies of voluntary associations, in any form, and for any purpose. This is a most unjust assertion. I have not only declared, repeatedly, and with the utmost sincerity, in the preceding letter, that the charge does not apply to myself; but I also know, assuredly, that it does not apply to multitudes of ministers, and others in our church. There are, indeed, some—I have no doubt a small number—of pious, excellent men belonging to our body, who have been so deeply impressed by some of the movements of at least one voluntary association in our country, as hastily to conclude that all such associations are dangerous, and can never be permanently useful.—This impression, I repeat, is very limited in its extent. It belongs not to the great body of the Presbyterian Church; and it is a calumny to represent it as the prevailing doctrine of Presbyterians, or even of *old school* Presbyterians. As long as associations of this kind keep their proper place, and avoid all interference with ecclesiastical bodies, as such, I can venture to say, that nineteen-twentieths, at least, even of those who are styled "old school" men in our church, will wish them well, and take pleasure in helping them forward in their "labours of love." And if all offensive measures on their part be laid aside, the remaining twentieth part will soon be ready to accede to the same spirit of cordial conciliation.

Allow me also to settle, before we proceed further, what is meant when we speak of *the church*, as such, and as distinguished from voluntary associations, engaging in benevolent labours for the conversion of the world. It would seem, at first view, impossible for any thinking mind to mistake the meaning of this language; yet, as some have professed to be at a loss to understand it, a few words of explanation may not be useless. It is well known that the word *church* has various significations in Scripture, as well as in popular speech. It sometimes means the invisible church, which includes all the *real followers* of Christ, whether still in conflict on earth, or glorified in heaven. At other times it is intended to express the whole body of those who *profess* the true religion throughout the world, and of all denominations. In a very precious sense, that great multitude may be said to be *one church*, however divided into parties and denominations, and however reluctant some of the denominations of which it is composed, may be to acknowledge one another as members of the body of Christ. But, still further, the word church, in common parlance, is, perhaps, more frequently employed to designate a particular section or denomination of this general body. Such as, the Presbyterian Church, the Methodist Church, the Baptist Church, &c. Now when we speak of an ecclesiastical organization for spreading the Gospel, or for accomplishing any benevolent object; in other words, when we represent the church, *as such*, as acting in a matter of this kind, we mean a particular organized body, or denomination of the great Christian family. When we say, for example, that the Presbyterian Church in the United States, has publicly adopted a certain Form of Government, and a certain Confession of Faith, and has pursued a certain system of measures for promoting revivals of religion, and for the edification of her members; every intelligent hearer knows what is meant. It is the church who is described in these cases, as acting by her representatives, and in her regular judicatories. In precisely the same sense is the term used when it is said, that the Presbyterian, or any other church, as such, is engaged, or proposes to engage, in a plan for conducting domestic or foreign missions, or for the education of her candidates for the holy ministry. We mean to say, that the church, in her distinct and denominational capacity, does these things; and the language is equally proper, whether she herself immediately executes as well as forms the plan; or whether she chooses a committee or board, the members of which belong to her own communion, to carry into execution her wishes. Not only so; but if any one Presbytery or Synod belonging to our church, should, as such, commence a system of missionary operations; or if twenty or thirty Presbyteries, connected with different Synods, should agree to unite, in their organized capacity, for carrying on such a system; it would be, properly speaking, an ecclesiastical organization; although it could not, with propriety, be said to be an act of *the* Presbyterian Church at large. When, therefore, we speak of ecclesiastical boards, we mean boards for executive action constituted by ecclesiastical bodies; subject to ecclesiastical authority; conducted on ecclesiastical principles; and amenable to ecclesiastical tribunals. If the church were all one in name and spirit, as it was in the days of the Apostles, we should never hear of sectarian names, in speaking of what the church is doing. Even then, however, the church in *Asia*, the church in *Greece*, or the church in *Rome*, might, without impropriety, have been represented as engaging in plans of Christian benevolence; and, in that case, "the church," as such, might have been considered as acting. In like manner, if all the judicatories of the Presbyterian Church in the State of *New-York* were to undertake a great missionary enterprise, every one sees that it would be an undertaking of the church, that is, of a section of the church, availing itself of the ties which bind its several parts together, to secure unity and energy of action.

These principles may appear to some too obvious to require so much elucidation. Yet as they have been so frequently and so entirely misapprehended, it was thought best to state them explicity at the threshhold of the ensuing discussion.

The great question, then, is, are voluntary associations *alone* suitable for carrying on the plans of Christian benevolence, at the present day; or may ecclesiastical boards properly, and with great advantage, co-operate in this interesting work? The former doctrine I am constrained to reject. The latter, I cannot doubt, is sound and Scriptural.

The friends of the doctrine, that voluntary associations *alone* are adapted, in the present state of the world, to the active and energetic pursuit of the great work of doing good, are in the habit of adducing in support of their doctrine the following arguments. I shall endeavour with all fairness to state, and briefly to examine each of these arguments, so far as they have come to my knowledge; and, having done this, to present some of the principal considerations which led me to embrace the opposite opinion.

1. The first argument commonly urged by the exclusive friends of voluntary associations, in behalf of their doctrine, is drawn from the *alleged fact, that almost all the good which has been done, especially in modern times, has been accomplished not by the Church in her organized capacity, but by voluntary associations.* Now the assertion here made, if I mistake not, is *false in fact*; and would deserve to be set aside as a *non sequitur*, even if it were true.

It is *false in fact.* That is, the alleged fact which it assumes, cannot be admitted. The instances are numerous of much good being done by ecclesiastical bodies, long before voluntary associations became either frequent or efficient. Has the General Assembly of the Church of *Scotland* done nothing for enlightening and evangelizing the destitute parts of their own country and other countries? Let the history of that church tell. Have the highest judicatories of the Presbyterian Church in the *United States* done nothing toward sending the Gospel and planting churches among the frontier settlements? The old Synod began this hallowed work, as we have seen, near seventy years ago, when no voluntary associations for this purpose were known on this side of the Atlantic, and when most of the religious denominations around her were fast asleep in reference to their duty in this matter. The General Assembly, as before stated, in the very first year of its formation, upwards of forty three years since, commenced a system of missionary operations, which it has been every year pursuing; and though not always with desirable zeal or success; yet with a perseverance which has led to the planting of hundreds of churches in the new settlements of the United States. Again, the Church of the *United Brethren*, usually called *Moravians*, has been greatly distinguished, for more than a hundred years, for its zeal and energy in conducting Christian missions. Perhaps it may be said, that the Missionary operations of no people were ever so *strictly ecclesiastical as theirs;* and that no body of people of the same numerical strength, ever laboured so systematically, or so successfully in the work of evangelizing the heathen. It is further evident that several of the missionary bodies which the advocates of the doctrine in question confidently number with voluntary associations, such as the "Church Missionary Society," & the "Baptist Missionary Society," of *Great Britain*, are really, in their spirit and essential character, ecclesiastical bodies; being each made up of the members of one denomination; having no connection, unless it be to beg pecuniary aid, with any other sects; and being governed in the whole management of their missions by strictly ecclesiastical principles. The same may be said of the "Wesleyan," and some other missionary societies. They are not ecclesiastical bodies in the technical sense of that phrase; but they are so in all the exclusiveness of their intercourse, and in all the denominational rigour of the principles on which they are conducted. Many other notorious examples in opposition to the alleged fact before us, might be produced were there time or necessity for it. The truth is, the whole assumption is derived from a narrow and indistinct view of ecclesiastical history. It has nothing like the foundation in fact which is confidently asserted.

But even if the assumption before us were really warranted by fact, it would be entitled to much less weight in the argument than is commonly ascribed to it. Because the Church of God has been asleep for ages in regard to the great work of evangelizing the world; because ecclesiastical bodies have done comparatively little in this work, until within forty years, what legitimate inference can be drawn from the acknowledged fact, but that the whole nominally Christian family was in a state of criminal torpor with respect to its duty? Voluntary associations have been long known. Several centuries ago, they were in existence, and in very vigorous and affluent existence: but what have they done until within thirty or forty years, for efficiently carrying the Gospel to a benighted world? Quite as legitimately, therefore, might an argument be brought against voluntary associations, because *they* have done so little for the conversion of the world until within a very recent period. No man, I say again, rejoices more cordially than I do in the good that is doing by voluntary associations, or more sincerely wishes that it may be augmented and blessed; but no one, I think, can doubt, that the comparative magnitude of the good which they do, appears greater, from the greater novelty and bustle, and consequent prominence, of these associations, when compared with ecclesiastical bodies; which appear to be doing less, because they are older; have been longer familiar to the public view; and are proceeding with more silent steps.

2. Another argument which has been urged in favour of the almost exclusive enterprise and usefulness of voluntary associations, is, *"that they are made up of "Volunteers," and "officered by men of select and devoted character;" and of course, will be more likely to work with zeal and energy than the members of ecclesiastical bodies."* This is most extraordinary reasoning. Is not the Christian Church in all Protestant denominations, made up exclusively of "Volunteers;" and is it not "officered" by men in the highest degree "select and devoted!" At least, if it be not so, the fault is not either in the head or in the Scriptural constitution of the Church; but in the want of wisdom or fidelity in its administration. Is not such a character indispensably required by the authority of its Master, and by every essential principle of its organization? Surely, if voluntary devotion, and ardent disinterested zeal are not to be found in the Church, it is not easy to conceive where associations out of her pale should find them. If men who appear wakeful, forward and active in voluntary associations, are drones and slumberers in the Church, can charity herself avoid the conclusion that something besides deep-seated Christian principle; something occasional and temporary; something connected with carnal motives and objects is, at least in part, the stimulus by which they are actuated?

3. It is further alleged, that "voluntary associations, *by bringing Christians of different denominations to unite and act together, have a tendency to promote liberal and catholic feelings; whereas the natural operation of ecclesiastical bodies is to beget a narrow, sectarian spirit.*"

If this argument proves any thing, it will prove too much. It will show that all the fences which divide different denominations ought at once to be broken down; that it is criminal in any church to "contend for the faith once delivered to the saints;" and, of course, that all distinctive testimony, on the part of any portion of the Christian family, in favour of that truth and order which are revealed in Scripture, is uncommanded and wrong. Can this consequence be admitted? What, then, becomes of all those injunctions in the word of God, which represent professing Christians as "witnesses for God" in the midst of a deluded and unbelieving world, and which bind them to maintain faithfully and in their purity all such doctrines, as well as all such religious worship and ordinances as God has revealed in his word? Suppose, for argument's sake, that Presbyterians are really persuaded that the "system of doctrine," and form of government and discipline held forth in their ecclesiastical formularies, is taught in Scripture, and ought to be maintained and propagated: Is it criminal in them to admit this conviction, and act accordingly? Is it rebellion against Christ to endeavour to lift up a standard against error, and to preserve pure and entire the faith and order of the Gospel? If it be, then all the partition walls which distinguish the different portions of the great family nominally called Christians, ought at once to be taken away, and all discriminating testimony against heresy, and in favour of sound doctrine to be abandoned. This will not be pretended by any man who lays claim to the character of an evangelical Christian. But if churches, as such, ought to *maintain the truth*, is it wrong for them to maintain it *in sending the Gospel* to those who have it not?

But you will, perhaps, ask, are the members of orthodox churches bound, then, to withhold all co-operation and aid from those plans and measures for spreading the Gospel, which embrace some with whom they cannot in all things perfectly agree? By no means; after maintaining *their own testimony*, that is their own church, with fidelity and zeal, they are not only at liberty, but bound to help forward all those plans which appear adapted on the whole to extend the Redeemer's kingdom. They are under obligations first to be faithful to all their duties in reference to that church which they believe to be nearest to the scriptural model; and then to aid in promoting every other institution, the general tendency of which is to promote the temporal and eternal welfare of mankind. While they do the latter, however, according to their ability, they ought not to leave the former undone. But the argument which I am opposing seems to be founded on the principle, that the *latter* only is duty, and that all regard to the *former* is *narrow-minded* and *sectarian*. Is this the principle intended to be avowed? If so, let us understand it. The fact is, however, the strictest fidelity to the distinguishing truths and institutions of the Gospel is not only consistent with the most enlarged charity for all evangelical denominations; but all history attests, that those who have been most faithful to their conscientious convictions, as adherents to their chosen denomination; have been at the same time, most ready to aid every good enterprise out of their own pale. Show me a Presbyterian who habitually manifests the largest share of public spirit and zeal in sustaining the benevolent enterprises of his own particular denomination; and I will show you one to whom every benevolent and pious enterprise, out of that denomination, has been encouraged to look for countenance and patronage.

4. It has, further, been contended in favor of committing the benevolent enterprises of the day to voluntary associations alone, rather than to ecclesiastical bodies, *"that the former tends to promote freedom; the latter despotism: that when this important work is committed to ecclesiastical boards, it is adapted to build up a strong system of ecclesiastical government; whereas, if it be carried on by men who are wholly free from the trammels of church rules and church authority, it is attended with no such danger."*

Many of those who urge this argument tell us that they admire Presbyterian Church government; that the system of connection and supervision by Presbyteries, Synods, and the General Assembly, has their entire approbation; and that as long as these bodies perform their *proper work*, in deciding appeals, settling differences, and promoting intercourse, fellowship, and harmonious action among all the churches within the sphere of their jurisdiction, the whole plan is adapted to do great good, and has their best wishes. But that when the great missionary and education causes, and other benevolent executive enterprises are undertaken by the Church, as such, it has a tendency to securalize and corrupt her; to create a thirst for power; and to issue in dangerous enroachments on Christian liberty. In one word, if I understand the spirit of the argument, it is this; that as long as ecclesiastical judicatories are confined to the work of government and discipline, there is no fear of them: but that when they undertake to intrude into the province of *doing good*, they become dangerous! That while they "take order" respecting references, appeals, complaints, schismatic contentions, and the adjustment of all cases of order and discipline, our religious rights are safe; but that when they venture to cherish feelings of compassion for the destitute and the perishing, and undertake to send them the Gospel, and thus to extend the Redeemer's kingdom? and when they attempt to form and execute plans for selecting and preparing the sons of the church for her sacred ministry, there is danger of ecclesiastical encroachment and domination!

The very statement of this argument, I should suppose, is sufficient to refute it. Indeed, if the direct converse of the allegation on which the argument rests were made, it would, evidently, wear an aspect more like the truth. Ecclesiastical bodies constantly employed in acts of government and discipline only; exercising judicial authority; deciding appeals; adjusting differences; and presiding over all investitures with office, and all official decisions;—ecclesiastical bodies, I say, constantly engaged in the discharge of such functions, and such only, *might* be imagined, by a suspicious mind, to be in danger of having a love of power, and a spirit of encroachment and domination cherished by these habitual employments. But the moment such bodies began to engage in enterprises of direct and unmingled benevolence; the moment they commenced the work of planning, preaching, and praying for the poor heathen, and others destitute of Gospel ordinances, and of rousing themselves and others to this labour of love;—one would imagine that a spirit of ambition and dominion would be one of the last that would be apt to arise as the fruit of such employments. If there be any thing adapted to soften the heart, and to cause it to overflow with sentiments of Christian benevolence and charity, it is being engaged in good earnest, in imparting the knowledge of the love of God in Christ to perishing men.

If, indeed, ecclesiastical bodies were to claim, and attempt to exercise, the power of *prohibiting all others, excepting themselves*, from engaging in this work of faith, and labour of love,—there might be room for jealously and even alarm, on the score of ecclesiastical domination. But has such an attempt, or even claim, ever been made? Has any church in our land, or in any other Protestant land, ever dreamed of crushing, or even forbidding any plan for spreading the Gospel, or promoting the moral benefit of mankind, out of her own pale? Some excellent men have, indeed, formed and published the opinion, that no enlightened friend of the Redeemer's kingdom ought to be willing to *encourage* and *help forward* any Missionary association which was not responsible, for the doctrines and worship which it sent forth, and for the character of its missionaries, to some ecclesiastical body. This is not my opinion. But I see nothing, even in this doctrine, to furnish ground for the imputation which I am now opposing. These good men think, and think justly, that every church of Christ is bound, as such, to be a constant witness in favour of pure Gospel truth and order; and to maintain a constant agency in spreading them abroad. When they go one step further, and maintain that none of the members of this church ought to feel at liberty, as individuals, to patronize any religious scheme, which has not some ecclesiastical responsibility, they draw an inference which I cannot, indeed, adopt; but which appears to me by no means liable to the charge of ecclesiastical domination. If I, injudiciously, but conscientiously, decline having any thing to do with a popular undertaking, I may make a very unwise use of my own power, but I surely cannot be said to encroach on the rights of others.

5. A further plea in behalf of voluntary associations *alone* being employed in the great work of christian benevolence, is, *that they can engage in new enterprises with* MORE PROMPTNESS, *than ecclesiastical bodies, which must necessarily wait until a majority of the church can be enlisted in the measure or prevailed upon to move.* To this plea I answer, that *expedition* is not the only, or even the chief good quality in religious movements. It is of more importance to move wisely and with energy, than in haste. Many advantages may sometimes be gained by waiting a short time, and taking the whole church along. But there is no need of thus waiting in any case. A single Presbytery or Synod, on becoming convinced that a certain course is proper, may enter upon it at once, without waiting for the concurrence of the whole denomination with which it is connected. Nay, this may be, in some cases, the very best method of commencing ecclesiastical enterprises. Besides, it seems to be perpetually forgotten, that the question is, not whether those non-ecclesiastical bodies who feel ready to move with promptness in any good enterprise, should be allowed with all freedom to go forward; but whether they *alone* shall enjoy this privilege, and the church, as such, however desirous of going forward, be compelled to stand still, and to fold her hands in inactivity? Let voluntary associations enjoy the advantage of all the *energy* and *expedition* with which they can pursue their objects. And even if the ecclesiastical boards in their neighborhood *do not* enjoy these advantages in the same degree, (which, however, is not necessarily the case) perhaps their deliberation—their waiting a little for one another, may not be without some countervailing benefits.

6. It has been further urged, with great confidence, "that voluntary associations alone ought to engage in benevolent enterprises for evangelizing the world, because, *when they are undertaken by ecclesiastical bodies, they too often give rise to controversy and strife:*—Whereas, if conducted by voluntary societies, who are of one mind, and no others will, of course, unite in the scheme, there will always be harmony of action." This argument, if admitted to be valid, would prove that ecclesiastical bodies ought never to undertake *anything;* for I know of no subject on which they can be called to deliberate on which diversity of opinion may not arise. Controversies often arise in such bodies, and sometimes of a very animated character, in regard to questions of government and discipline. Shall we therefore infer, that such questions ought never to be discussed? There was "much disputing" in the Synod of Jerusalem, in the apostolic age, when the question respecting Jewish observances was under deliberation:—still, as the Holy Ghost decided, that was very proper business for the Synod to undertake and decide. There is, manifestly, *no more need* of strife in pursuing enterprises of Christian benevolence, than in settling cases of appeal and complaint from contending parties, or any other department of mere discipline. If, in ecclesiastisal bodies, there be warm and obstinate partizans, who are *not willing* that the bodies in question should do their appropriate work, and who *make difficulty* and *trouble* whenever it is undertaken; it is, surely, with a very ill grace that such partizans assign as a reason why such work should never be undertaken, that it always occasions controversy! The whole difficulty arises, not from the nature or bearing of the duty to be performed, but from the heat and acerbity of party feeling.

7. I shall notice only one argument more, which I have heard adduced in favor of voluntary associations, as *exclusively* proper to be employed in enterprises of Christian benevolence. It is, that *such associations can more easily than ecclesiastical bodies, enlist the co-operation of pious, public spirited* LAYMEN, who have too long been in the habit of surrendering almost entirely to clergymen the affairs of the church, and all prominent agency in "ecclesiastical matters." This plea, like all the rest, has more of speciousness than solidity. Is there any pious laymen of whose zeal and services the church, in her organized capacity, may not, at any time, avail herself? If such persons cannot *all* be introduced into her judicatories as *elders*, or into service as *deacons*, they can be all habitually employed by those judicatories, as members of standing committees, or permanent boards, for doing the church's work. How many pious devoted laymen in the Presbyterian Church are, at this hour, in their capacity as church-members, promoting in a very important degree, the extension of the Redeemer's kingdom! And how many more *might* be thus useful, if they had but a heart for it! The truth is, wherever there are laymen in the bosom of any church, who unite knowledge, good sense, piety and zeal, the church, whatever may be the form of her government,—and certainly *with at least as much advantage under the Presbyterian form as any other*,—may employ every one of them in the great work of doing good, to the extent of their power; in full consistency with her ecclesiastical organization. There may, indeed, be a moral torpor in the church, which may cause her to fail of putting in requisition all the services of such members. But this delinquency is not peculiar to the church. It may exist, and has existed in every kind and form of society, and even, very strikingly, in voluntary associations. The history of some old voluntary associations in *Europe*, as well as in this country, affords in support of this remark, ample proof and illustration.

In reference, however, to the agency of LAYMEN in ecclesiastical matters, I feel constrained, in candor and fidelity, to make one or two general remarks, before taking leave of the subject; remarks which, however they may thwart the feelings of some of my readers, I cannot conscientiously forbear to make, "without conferring with flesh and blood." My deliberate opinion, then, is, that while pious laymen have a large and most important sphere of duty in the Church of God; and while within that sphere, they may render incalculable services in promoting the interests of the Redeemer's kingdom; yet that this agency ought ever to be regulated by the essential principles of scriptural *order*, and that when they venture beyond the limits of that order, and encroach upon the appropriate functions of ecclesiastical office, their agency becomes a source of mischief, and not of benefit. I believe this principle has sometimes been forgotten; but never without injury to the cause of religion. If the ministry and the eldership in the Church be ordinances of divine appointment, they, surely, ought not to be trampled under feet or nullified by the lay members of the sacred family.—It is in the Church as in the State. Every citizen, as such, can and ought to do much for promoting the public welfare; but when he interferes with the constitutional functionaries of the State, and either individually, or by a combination of individuals like himself, resists or usurps the power of those functionaries, he becomes an unwholesome member of the republic. Let none say this is a suggestion flowing from party feeling. It embraces a principle which applies equally to *all parties*. And allow me to say, that whatever party may contravene this principle, will find in the end, that its course is as contrary to sound policy as it is to gospel order. That party which gains strength by a departure from scriptural regularity, will find, when it is too late, that its strength is neither healthful nor lasting.

It appears, then, that all the arguments which have been urged in favour of committing the great enterprises of Christian benevolence, at the pres-

ent day, *exclusively* to voluntary Associations, are founded either in misapprehension or sophistry; either in an entire mistake of the real question in controversy; or in an illegitimate mixture with the question of matters which have no proper connection with it. How hard is it, when party feeling is strongly excited, for either side to contemplate the points in dispute with a truly candid spirit, or to do justice to the positions of the other! The truth is, that if the Church were connected with the State, and could not move but with the concurrence of the State, and with all those encumbrances and entanglements which such a connection seldom fails to bring with it, several of the arguments above stated would be unanswerable. But where the church, as in our happy country, is cursed with no such corrupting and embarrasing alliance, these arguments are not only without force, but they have no legitimate application whatever. Here the members of the church are, in all the extent of the expression, "VOLUNTEERS;" and, in our communion, either the whole body, or any subordinate judicatory, can move, whenever it pleases, with all the ardor and celerity that Christian zeal, and Christian love can dictate.

The opinion, then, which after much careful attention to the subject, and much painful observation on the course of events, I have been constrained to adopt, differs essentially as has been seen in the preceding letter, from those of the ultra men on both sides. I hold, not that voluntary associations ought not to exist as good-doing bodies; but that they ought not to be allowed to exclude every ecclesiastical body from this work. Not that they should be shut out from their full share of the enterprises of Christian benevolence; but that they ought not to insist on *monopolizing the whole*. Not that they should be interdicted from the most free and zealous services to the Redeemer's kingdom that they can possibly render; but that they ought not to be permitted to interfere with the rights or the duties of those ecclesiastical bodies to which some of their members may respectively belong. Not, in a word, that they should be themselves destroyed or injured; but that they should not be permitted to destroy or injure *others*.

There are some further remarks which I wish to have an opportunity of offering on this subject: but they must be made the subject of one or more letters. After which, the way will be prepared to proceed to some other important subjects. In the mean while, may the God of all grace send down upon our beloved Church that love of truth and of peace which we so much need!

SAMUEL MILLER.

Princeton, February 6, 1833.

From the Vermont Chronicle.

Christian Theology.

REGENERATION. NO. II.

Let me reduce the terms, or conditions, under which I contemplate regeneration. I come at the idea 1. By seeing that I have the spirit of wrong, and that wrong cannot produce right; 2. That I ought and must have, for my well being, the spirit of right; 3. That God is the Eternal Spirit of absolute right, and the forth-putting source of all good; 4. Therefore to him I resort in my necessity. If any one chooses, he can substitute sin for wrong, and holiness for right; and there will be no difference in the idea contemplated. These are the conditions under which the idea of regeneration is manifest to my mind. These are necessary to its formation. Think; can you cast away one of these conditions as not true, as not existing, and still retain the *idea of regeneration?* For example, take away the fact, that man is possessed by the spirit of *wrong* and say that he is not possessed by the spirit of wrong, that he is only partially depraved, that he has indeed some native goodness, and that all that is necessary is that this native goodness should increase until it acquires predominance. Do this, and the idea formed in your mind is not regeneration, a new birth; it is a *growth*. The idea of *regeneration* is destroyed, and the idea of *growth* substituted in the place of it. Think again. Take away the fact or the condition that man is possessed of the *spirit* of wrong, and substitute that man has no character at all, and when he does wrong, it is not by reason of the spirit of wrong in him, but by reason of his circumstances (his mental or bodily appetites acquiring accidental ascendency because of temptation;) do this, and you destroy the idea of regeneration, and substitute that of change of circumstances, internal or external, in the place of it. The idea of regeneration, of *being born again*, is made synonymous with *change*, passage from one moral affection to another, and not the introduction of an opposite affection.

Think again. Take away the idea of God, as the eternal Spirit of absolute right, and as "Love," and substitute the idea of God as naked sovereignty; and the idea of regeneration, as the production of the moral image of God, is destroyed; and instead thereof you have produced the image of sovereignty, the mere expression of lawless power, of power irrespective of right, and unmoved by love.

Think again. Take away the idea of my resorting to the Spirit of God for that spirit of right which I have not, and you destroy my sense of dependence on the Eternal Spirit of right, or you make God unworthy of my confiding trust, and drive me to despair. And then the idea of regeneration, as the realization of the moral image of God in man, is an impossibility. He is either in despair, or is following the spirit of wickedness within himself. And that very possibly under the plea of "waiting God's time."

Any one may use different words in expressing these terms or conditions, under which the idea of regeneration is contemplated, but he cannot alter the conditions themselves without destroying the idea. He may too, if he chooses, transpose the conditions, but he will always find that the 4th results from the 1st and 3d,—the view the soul has of itself and of God.

Now then, if the idea of regeneration cannot be contemplated except under these conditions, no man can say that he understands what the doctrine of regeneration is, except he comes at it by looking at and admitting these conditions. The conditions are essential to a knowledge of the doctrine. Admit these conditions, which are essential to the very idea of regeneration, and then ask yourself how many objections you can state to your own mind to the doctrine? How many can any man state? What are they? Do you say man has ability to regenerate himself? Contemplate condition 1st. Do you say that regeneration is an act of Divine sovereignty, for which you must wait? Contemplate conditions 2d and 3d. Do you say you have no wish for regeneration, although you know you ought to be regenerate? Contemplate yourself as under condition 1st, and as likely to continue there until wrong produces right; until sin produces holiness; or until you turn to God as manifest in condition 3d.

Now think a few minutes again of these conditions, and you may see that the most unlettered persons can arrive at a knowledge of regeneration. The conditions are found in every man's experience, or in his consciousness enlightened by the word of God. The view I have presented is but a transcript of religious experience, albeit perhaps an imperfect transcript; but as "face answereth to face," so this will be found answering, I trust, to the experience of every child of God.

I have told how I come at the idea of regeneration, which was the first question I proposed. In my next, I will proceed to the second question, What is regeneration, when you have come to the knowledge of it?

DUO.

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. No. II.

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RULE OF FAITH.

New York, February 2d, 1833.

To the Rev. John Hughes.

Sir,—It is one of my principles neither to seek nor to shun controversy. Of the origin of this discussion the public will judge; and I am willing to abide by its impartial decision. In the work of the ministry, it has been and still is my happiness, to enjoy the most peaceable and pleasant communion with my brethren of those denominations of Christians, whom Protestants are accustomed to call evangelical. As controversy is now clearly my duty, I think myself happy that it relates to a system, against which all such Protestants are united, and with whose rise or final overthrow, in the opinion of them all, the most precious hopes, and the highest interests of men and nations, as well as the supreme honour of Jesus Christ, are inseparably blended.

And now in the outset, I would inquire by what right you say, "In this whole controversy, every inch of ground which is not disputed by you shall be looked upon as so much given up to the cause of Catholicity and truth." Is it then presupposed that you are the representative of the universal church in this matter! Is the *residuum* of truth with you!—But passing this, I only remark that, whatever you may arrogate, I shall confine myself as far as possible, to prominent points, and hope to show so clearly your fallacy in them, that what may be left, will not be worth contending for. I shall of course pursue my own order in replying to your strictures and queries. But where you repeat, I shall not be expected to answer twice the same thing, and where you confuse the question before us for want of order, you must not expect me to follow your example.

The first point for discussion is the Rule of Faith. It is agreed that "there is an infallible rule of faith established by Christ, to guide us in matters of religion, for the purpose of determining disputes in the church of Christ." I regret that you did not define your own rule of faith. Ours is "The Word of God as contained in the Scriptures of the Old and New Testaments." We own no judge of controversies but God. Your rule of faith is "the Old and New Testaments, with the books called Apocrypha, as contained in the old Vulgate Latin Edition, and unwritten traditions interpreted by a visible, infallible judge of controversies, according to the unanimous consent of the fathers." (See council of Trent, 4th Sess. Decree on Tradition and the Scriptures; and Creed of Pope Pius IV.)

You introduce your attack on our rule, by the broad assumption, that the principle of private interpretation has been the cause of all the divisions, heresies, and other evils, which distract and weaken the church of Christ. You bring against it 2 Pet. i. 20, "No prophecy of the Scriptures is of any private interpretation," and you say, "Now the Protestant rule of faith utterly reverses this declaration, and makes *all* Scripture of *every* private interpretation." In this you follow your standards, certainly; for the Catechism of Pius IV. refers to the same passage of Scripture in answer to the question, "Why may not every particular Christian have liberty to interpret the Scripture according to his own private judgment!" &c. &c. The exposition given by the Pope is an *infallible* commentary, and on *Peter's* Epistle. But what says the passage. "Knowing this first that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—(vs. 20, 21. English translation.) Here we remark, 1. That Peter tells the *people*, in a previous verse, that they do well to take heed unto the more sure word of prophecy. 2. It is important to be noticed by you that it is the *prophecy* of the Scripture, not *the Scriptures*, this is obscure—3. Should your interpretation be correct, the apostle is made to argue thus—"The Scriptures are infallibly revealed or inspired, and ye do well that ye take heed to them, therefore they are obscure, too obscure for private explanation." A strange inference, and one forcibly against yourself—for you contend for the *clearness* of your church's interpretations, because they are *infallibly guided by God*. 4. The vulgate is the only authorized version in your church. Yet you and the catechism of your church, follow here, our English translation! The reason is obvious. It *appears* to favour you. The vulgate is "Prophetia Scripturæ propria interpretation, non fit." "The prophecy of Scripture is not made by man's own interpretation;" or "no prophecy of Scripture is its own interpreter"—if you please. Here the interpretation refers to *prophecy*—and to the *prophets*, not to Scripture at large, nor to the *reader*, at all. As if he had said—Prophets do not prophecy their own inventions, nor are their predictions to be taken singly; or in an insulated way—but every prophecy is dictated by the Holy Ghost as a part of a whole, as a link in the great chain of prophecies. And yet an infallible judge, followed by a distinguished priest, would make this passage go against "private interpretation" of the Bible! It is almost as defective a use of Scripture as one once made, (he was a Protestant,) who was arrested in the act of striking another, by the timely recollection of Paul's injunction to Timothy, "*Lay hands suddenly on no man.*" It is here remarkable that the Apostle Peter, (claimed by you as the I. Roman Pontiff,) in his last epistle, bidding farewell to the church before his decease, and looking down with a shepherd's love, and a prophet's eye into future ages, while giving an infallible rule for determining the sense of prophecies, (See Horsely on this place) says not one word about an infallible judge. Yet surely had there been one, there could not have been so fit a man, or so fit a place to make it known.

In the course of your remarks, you seem to claim merit to your rule, from particular difficulties charged by you on the Protestant rule, yet yours may be chargeable with the same, or equal, or still greater difficulties. You profess to bring one of these formally to view in the 10th head; yet as this is a sort of subtle thread that runs through your argument, let us cut it here, and thus disentangle the subject from that error. Take then for example the charge of *uncertainty*, brought against us at the close of that 10th head, as follows, "The Protestant rule of faith, so far from being the fountain of infallible assurance, as to what doctrines we should believe, is on the contrary the very parent of *uncertainty*, and cannot consequently be that "infallible rule established by Christ, to *guide us* in matters of religion, and to determine disputes in his church." Now let us look at your rule. If you have an infallible, visible judge of controversy, how do you get at the proof of his infallibility! Is he not appointed by Christ! You say he is. Then you find the proof of it in the sacred Scriptures of course. How then do you interpret those Scriptures in discovering that there is such a judge! Not infallibly, for the existence of any infallible judge is yet to be proved. And as regards his existence you are left, as you must admit, to decide from Scripture by your own unaided reason. Your judgment on the subject is formed upon the same principles as ours. Can you then claim any more certainty for your opinion than we for ours! If you can, show it, if not, your argument against our rule, if sound, destroys your own.

Again, when you are satisfied by private, fallible judgment, that there is an infallible judge, you must seek the true church, for in it alone is *he* to be found. Then how do you identify the true church? By the word of God, as you acknowledge. You find out the *notes* of the true church. Of these notes Bellarmine numbers fifteen. These are all to be proved from Scripture. By whom! By fallible men, (for the infallible judge is yet to be found;) by private interpretation; for the public oracle is yet to be discovered after you have searched out from the word of God the notes of the true church, and applied them to find that oracle. Then having found him you go back to ask of him, what the word of God means. Now is not this uncertain, and fallible! Yet this is the foundation on which your system of infallibility rests. It is more uncertain than our rule, by one remove. We go directly to the Bible for all our doctrines and there stop. But you being fallible, take the Bible to find the infallible judge; and then return with him to learn what the Bible means. But when you have got the decrees, confessions, bulls, &c. of this infallible judge, are they better or more clear than our Bible! Can your judge be more lucid than our Lord and Saviour Jesus Christ! And after you have gotten these infallible judgments do not they also need an interpreter as much as the Bible? So palpable is the defect here that your writers own that you have no infallibility, but only strong probability, "PRUDENTIAL MOTIVES," and "MORAL CERTAINTY" in finding out the true church, and the infallible judge in her. The Rev. Mr. M'Guire, in "the discussion," &c. page 134, owns "that the catholic has only to exercise his private judgment upon the Scripture-proofs of the authority of the church: that once established, the Catholic is enabled to make an act of faith upon divine authority." Once established. But how establish it! Ah, here is the fatal gap! A house without a foundation! If "private judgment" must find out your infallible judge why may it not also find out, what we need to guide us to God! May we not as certainly determine the authority of the Bible and its true meaning, as you the notes of the church, and the infallible judge! May we not be as certain of "the divinity of Jesus Christ" as you of the true church! May we not rest as securely on the infallibility of this great and only head of the church, and of his inspired apostles, as you on the infallibility of your judge of controversies! If, without infallibility, you can reach an infallible judge, may we not without it also reach certainty and safety!

1. But though there are other points of sophistry which I had wished to expose on the threshhold, I will for want of space, pass to meet your objections. The first is "the *Bible* is the Protestant rule of faith. But the Bible was not written until more than half a century after Christ's death—therefore the Bible *alone* could not have been the only rule of faith established by Christ." (The reader is referred to the entire paragraph.) Do you mean then to say that the Bible was not written until fifty years after Christ's death. A *very small part* of the New Testament was not. But it is a strong figure of speech to say the Bible was not written. The Old Testament canon was sanctioned by Christ and his apostles. Before the New Testament was written, and during the continuance of Christ and his apostles on earth, the Old Testament with their inspired instructions, whether spoken or written, attested by miracles, was the infallible rule of faith. Before the death of the last Apostle, the entire New Testament was written. Now you will hardly say that the paper, ink, type, lids, &c. &c. of the Bible, *make* the Revelation, though they *record* it. If not, then all who had the Old Testament and the inspired instructions of Christ and his apostles, had (essentially) our rule of faith—and if you prove yourself inspired by the same miracles they gave, we will take you too for our infallible guides. But they were to have no such successors, and their writings were intended to preserve and perpetuate their infallible instructions. Hence, either the Apostles did not *write* the same doctrines which Christ and they *spoke*, or else we have the same rule of faith with those who died before all the New Testament was written.

II. You call for the "Scriptural warrant for making the Bible alone the rule of faith" and require "chapter and verse." You concede that "the Scriptures are indeed the inspired word of God and as such have been guarded and vindicated by the Church." What then are the Scriptures!—A revelation from God to man, written by inspired men—for the use of the race—containing infinitely important communications in which all are interested, addressed to the reason, conscience and affections of men—and as clearly intelligible (or will you dispute this!) as other books.

What then can these Scriptures be but our *rule of faith*, and, as they are inspired, an infallible rule! And if no specific statement to the contrary be found in them, they must of course be regarded as the *only* one. Here then I remark, 1. The presumption from the admitted fact of its being a revelation is, that the Bible is our only infallible rule of faith. 2. If it be not so, it is the duty of those who deny it to prove their statement. You claim a *prescriptive right*, to dictate to man what this revelation *means*, and what they shall *believe*. This is "a dominion over their faith" that Paul the inspired author of a large part of the New Testament, disclaims—(2. Cor. i. 24.) It is a claim abhorrent from reason, at war with the rights of conscience, and a usurpation of the prerogative of God. If not, you ought in all propriety to prove it, it being a most unusual claim. 3. The only adequate proof that can be given of it will be a miracle—convincing the very senses as well as reasons of men, that you have a power from God to rule our faith, and if it need be, *add new Scriptures* (see John iii. 3.) I am happy to know that your church concedes this, by her *pretended miracles*, while her utter failure to work them explodes all claim to infallibility. Christ has thus attested his mission and his claims: so did his inspired apostles. You claim to succeed them in these respects. Then give the same proof of your claim. Until you do, the world cannot admit the pretension. It is absurd and most presumptuous. 4. But what proof have you from *the Bible* "chapter and verse" of such a right viz. "that your church has in her, a human infallible judge of controversies, that the book called Apochrypha are part of the word of God, that "unwritten traditions" are of equal authority with the Bible, and that all these "interpreted according to the unanimous consent of the Fathers" make the true rule of faith! Produce it, "chapter and verse, or else your rule is a mere assumption."

Here we might safely rest this head, for you are bound up inextricably.—But, 5. We have proof, "chapter and verse," of what you require, and though not *ipsissima verba*, the very words you prescribe, yet equivalent words. See then, Isaiah viii. 20. "To the law and to the testimony, if they speak not according to them, it is because there is no light in them." 2 Tim. iii. 15, 17. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." You have given us a garbled extract from this passage, comprised in only *four words*. Here you have it in full. Here is 1. The Holy Scripture, all of which is inspired and therefore infallible. 2. It is able to make wise to salvation—without any *human* judge or help, through faith in Christ Jesus. 3. It answers all the ends of a divine revelation, "is profitable," and adequate "for *doctrine*," "for reproof" or confutation as to all sin, error, &c. &c. "for correction," "for instruction in righteousness." Is any thing wanting here! 4. By it the minister of Christ, "the man of God," as well as the private Christian, "may be perfect," "THOROUGHLY FURNISHED," without any but the Holy Spirit's teaching, "unto all good works." 5. Timothy was *assured* of all this; and needing no *change*, "should *continue* in these things." If this does not constitute an infallible rule, for all uses, whether "determining disputes," or guiding us in matters of religion," I am at a loss to imagine what does. Here then the word of God is the "very standard" which you justly say, it is so important to settle; and it is fully and infallibly sufficient as a rule of faith.

III. A rule of faith supposes a God to give and a mind to receive and use it. My God, my Bible and my mind are therefore supposed, in my use of this rule. Now for your argument. It is profound indeed! It runs thus:—The Bible alone, "on the shelf," is *one*. A man reads it: that makes *two*; therefore the Bible *alone* is no rule of faith. And again:—The reader is fallible—the reader and the Bible make the rule of Protestants, therefore the rule is fallible! Such logic, dear Sir, will not soon assert your claim to infallibility.

IV. Under this head you say that the Bible alone cannot be the rule of faith, because we are all bound as Christians to believe that the Bible is an *authentic* and *inspired* book, and you defy any one to prove this from the Bible. So are we required to believe in the existence of a God, yet you do not go to the Bible for the proof of this great doctrine. It is *pre-supposed* from the very existence of things. Just so, the authenticity of the sacred volume is assumed at the outset when it is admitted as a revelation and a rule of faith. And yet you demand a proof of its being authentic, &c. from itself, or deny its being the alone rule of faith! Suppose an infidel were to argue thus with you: Your revelation demands of you a belief of a Deity, but by the Bible alone the fact of his existence cannot be proved, therefore your revelation is defective." You would laugh him to scorn. How then will Protestants regard your application of the same reasoning to overturn their rule of faith? Admitting it to be, as you do, a Revelation from God, you ask for that proof of its authenticity, &c. which is inseperably connected with and presupposed in the very existence of a revelation! Your latent meaning in all that paragraph is, that we need the church to tell us what is Bible and what is not. Thus, by the true church, you would prove the authenticity of the Bible. And how do you verify the true church? By the marks—by the Bible. You will prove the church by the Bible, and then the Bible by the church; and thus your argument will run in a constant circle, proving nothing but its own absurdity.

V. Here you argue, (see the head,) that it was not universally known, until the end of the fifth century, what books were to be regarded as inspired Scriptures,—therefore, before that time, there was no infallible rule, or if there was, it was not the Bible alone. I reply, if there had been an infallible living judge of controversy in the church at this time, who was authorized, as you say your church is, to settle what books were "inspired Scripture," then how comes it, that it was not universally known which they were for five hundred years! But if there were no such infallible judge, what becomes of your rule of faith! You say in the 4th head, "we are bound as Christians to believe the Bible is authentic and inspired;" and again, that "the doctrines of Christianity have been regarded by the Catholic Church, from the beginning as fixed stars in the firmament of revelation." "She has ascertained and certified their existence, from the commencement," &c. therefore it follows, that the church knew from the beginning which books were authentic, and taught as (one of her doctrines) which those books were. When you say then, they were not known, you contradict yourself. If you cover your retreat under the word "universally," then either the church concealed what she knew, or wherever the church was known, this was known. But I deny that there was this uncertainty about the canon of Scripture until the end of the fifth century. Some contend that it was settled by the apostle John. Origen A. D. 210, Eusebius in 315, Athanasius in 315, Cyril, 340, Council of Laodicea, 364, &c. &c. give catalogues of the inspired books. Most of them give an exact catalogue of the New Testament. Some who were certain as to the rest, were doubtful only as to four of these many books. In the mean time, the churches had "all the books," and these doubts of some, did not make it less truly the real and full rule. How strange then that you should speak of the Bible at large, as uncertain until near the end of the fifth century, when all the books of the Old, and all of the New Testament, except four, were certainly known before the death of the Apostle John. As to those who lived before the "art of priating was invented," and those who "cannot read," it is an unworthy quibble; for I suppose you will not deny that in each case, they could as well understand the fallible interpretation of Scripture by a Protestant preacher, as the fallible interpretation of your decrees of councils, bulls, &c., by a Romanist!

VI. and VII. You say the Bible alone, or the Bible and private interpretation have settled no disputes, but promoted them. They have also promoted heresy. But the infallible rule of faith is designed to settle disputes and promote unity. Therefore the Bible alone cannot be the infallible rule of faith. Poor Bible! what a transgressor thou hast been! How right was it for the Council of Trent to lay thee on the shelf! To all you say on this point I answer, your rule has worked worse than ours, to say the least, for you have either put an end to disputes by force, and so wanted not a rule but a ruler, or driven off church after church, and nation after nation from you. How did you *settle* the dispute with the Waldenses and Albigenses! How, with the Greek church, and how with the Reformers! Again, you argue from the *abuse* of a thing against its perfection—now when we say the Bible is an infallible rule of faith and competent to settle disputes, we mean that it is a sufficient, not a compulsory means—nor do we say that it is incapable of abuse. Will you say this of your rule! Has it not been abused! When a rule is abused, it is the fault of men, not of the Bible. This you admit when you say that an infallible rule must "give to those who abide by its decision, an infallible certainty," &c. So we say. But what if they will not abide! Is there any remedy! I know of none but the Inquisition and the like. If you are willing to take this ground, you are welcome to it. Once more—your argument would lead to this, that as no rule which can be abused is infallible, and some men will abuse the best rules, therefore a rule cannot be infallible.

Your VIIIth & IXth heads are only changes rung on the same fallacious reasoning exposed above. (The reader will please examine them.) The sum of the argument is this—"Do you not admit, that in holding Presbyterian doctrine, you may be in error—if so, what confidence have you in the infallibility of your guides—then you are compelled to admit by your own rule that you may be wrong, and the Unitarian right." I answer do you not admit that *you* may be wrong in *finding out* your infallible church! Then what certainty is there, and what confidence have you, in the infallibility of your guides! Again—Joannah Southcoat claimed to be infallible—and so the Shakers—now as they use your rule of faith, no less than Unitarians ours, may they not be *right*, and you wrong! Yet on such logic hangs your argument.

In your IX head you *apply* the above. You suppose four Presbyterian preachers, (and include me in the number,) *one* becomes Unitarian—another Swedenborgian—and, I, happy, honoured I, become a Papist, by light breaking in on my dark soul. Now we must of course disperse, and join these various people. Hence, as under our rule we *may* do this, that rule "*works destruction*," and is not infallible. Let me consummate this felicitous illustration. We are told in Genebrard's Chronicles, A D. 904. "that for 150 years, fifty Popes had been apostate, rather than apostolical." There is then no lack of subjects. For the first take Pope Liberius, who became Arian: then Pope Honorius, a Heretic, who was condemned by a council: Pope Marcellinus, an Idolater. You, Sir, may be the fourth—with your faith unshaken, and on the high road to the Vatican and the Triple crown. Now ought not one of these to join the Arians; another the Swedenborgians; another the Gentile Idolaters; and would not this "work destruction!" Yet this is the operation of your rule, or at least it is in spite of your rule, which must therefore, on your own reasoning, be defective. I could apply your argument to your councils too; but I forbear.

X. The argument on certainty, I have answered in the introduction.

And now, Sir, having waded through the queries, which you have so magisterially propounded to me, I would propose to your consideration the following difficulties, to which I also expect a prompt reply.

1. You prove your church infallible as a judge of controversies, by true notes or marks which are very numerous. They embrace sanctity of doctrine, agreement in doctrine with the primitive church, &c. &c. &c. It presupposes much knowledge of Scripture to find them out. Now you must find out all these notes, to get at the true church; and *in her to find the infallible judge*. The question then is, are *you* infallible in finding out these notes? Is it not by private, or at least *fallible* judgment! Then as your infallibility is built on fallible judgment, is it not an empty name and a presumptuous pretension!

2. As to the judge of controversies, you say in the fourth column, "would it not be absurd to say, that the laws of this commonwealth expound their own meaning, without a judge? Now let us look at this illustration. The judge in the commonwealth must be of neither party. But your judge of controversies is always a party in the case, unless you contend with some, that he is *above law*. The civil judge binds not the conscience; for though he deprive me of *my* property, the law does not require me to *think* with him; but your judge *lords* it over the *conscience*, which none can rightly do but God. The civil judge is easily found out; but can you identify your infallible judge!

Is it the Pope, or a general council, or both united, or the church at large? What would a civil judge be worth, whom nobody could find!

3. You say in your first column, that your church is "not hostile to the dissemination and perusal of the Holy Scriptures." Yet the 4th Rule of the "Expurgatory Index," under the authority of the Council of Trent, and the Pope, says in so many words, "Inasmuch as it is manifest from experience, that if the Holy Bible translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it"—and it goes on to say that permission may be given in writing by bishops or inquisitors, to such as priests or confessors recommend, *to read the Bible*, if translated by Catholic (Roman) authors. "*But if any one have the presumption to read or possess it, without such a written permission, he shall not receive absolution, until he has first delivered up such Bible*," &c. Booksellers selling to men without license were liable to penalties. *The liberty of the press* also is directly violated in that same document. Not only in Rome, but "in other places" the vicar or inquisitor, or other authorised person must examine, approve and permit a book to be published! Does this seem like friendship to the dissemination of the Scriptures and of general knowledge!

4. Your living judge of controversies being infallible, your system ought to be uniform and unchangeable, admitting of no new doctrines and no contradictions—and this you allow when you say, "Your doctrines have been from the beginning, as fixed stars in the firmaments of Revelation," and the church "knew them," by the infallible rule of judgment "*from the beginning*." I give only a few examples of heresy and variation, and innovation in doctrine, to disprove this assertion.

In the fourth century, *Liberius*, the Pope, signed the Arian creed—and the great body of the clergy *became Arian*. Hilary called his confession the "Aririan Perfidy." Arianism was sanctioned by the Papal Church, that is, by the Pontiff, a general council, and the collective clergy. I need not refer to Honorius, who in the seventh century was an acknowledged and condemned heretic.

As to *the Pope's supremacy*, there are no less than three systems in your church. Some contend for a mere presidency; such are Du Pin, Rigathius, Filaster, Gibert and Paolo. The councils of Pisa, Constance and Basil, sustained this view. Others make him an unlimited monarch, civil and ecclesiastical. This is the Italian school, and the Jesuits agree with them. The councils of Florence, Lateran and Trent, patronized this system. Another system set him by the side of God. The canon law in the gloss, denominates the Pope, 'the Lord God.' Bellarmine says, [4. 5.] "Si papa erraret, præcipiendo vitia," &c. "If the Pope should err in commanding vices, and prohibiting virtues, the church would be bound to believe vices to be virtues, and virtues to be vices." These views were largely patronized.

As to *the seat of infallibility* in the church, there is neither union nor uniformity. There are no less than four systems on this subject, stoutly advocated in different ages, by writers, popes, and councils; and your church is not now united upon it. One system places infallibility in the Pope; another in a general council; a third in the two united; and the fourth in the church collective.

You are not agreed among yourselves even *which are the general councils*. As to image worship, there are three parties. (Bellarmine 2. 20) One party allows the use of them,—another the lower worship—a third, the real divine worship of them. The council of Nice, says Bellarmine, agreed with the second. The ups and downs of images in the church, for a whole century I not need here detail.

As to *the validity of oaths*—The third General Council of the Lateran, 16th Canon, says, "An oath contrary to ecclesiastical utility is perjury—not an oath." Labb. 13. 426. The 4th Lateran, a general council, in A. D. 1215, 3d canon, "freed the subjects of such sovereigns as embraced heresy, from their fealty." Labb. 13. 934. The guilty celebrity of the Council of Constance, I need not dwell on.—Delahogue, Tract. de euch. p. 214. art. 2, says, that *denying the cup to the laity* did not begin until the 12th century; *now*, it is an approved doctrine of the Church of Rome.

Lastly—In the letter from Bononia by the three bishops to Pope Julius the 3d., Sept. 20th, 1553, "on the way to establish the Church of Rome," are these confessions: "This is a downright Lutheran maxim, that it is not lawful to depart in the least degree from the things that were used among the Apostles. But who of us doth not every day often depart from them! Indeed in our churches we scarcely retain the least shadow of doctrine and discipline which flourished in the times of the Apostles; but have brought in quite another of our own." (More of this hereafter.) See Preservative against Popery, vol. I. p. 83.

Amidst such heresies, variations, corruptions and novelties of doctrine and worship, where is *your* infallible judge of controversies!

5. Your rule of faith requires you, as your oath of office binds you, to interpret "unwritten traditions" and the Bible, according to the "unanimous consent of the fathers." Now I ask, is there any such unanimous consent! If not, how can your rule be applied! If there be, will you make it appear!

6. The Apocryphal books, as we call them, were excluded from the canon of the Jews. They were not recognised as canonical by Christ or his apostles; nor by the *earliest* fathers. They do not claim to be inspired—they are unworthy of credit, except as ecclesiastical histories. Yet you introduce them into the canon—what proof have you of their claim to this!

7. What right has the Church of Rome to make "unwritten traditions" a part of the rule of faith! Why have they been left unwritten if they are known! Can she trace this mass of human inventions up to the teachings of the Lord, and his inspired apostles! If not, how can you require us to believe them! Why not record them, that we may know them, and that they may be preserved!

8. Your rule of faith usurps the prerogative of Jesus Christ, "sitting in the temple of God," "as God." For God alone can dictate what we are to believe. He tells us "to call no *man* master." "If we *must* believe what the church believes," then we are no longer at liberty to inquire, and think, or even believe; for belief is on *evidence*, not *dictation*.

9. Your judge has taught as infallible doctrines things which violate the *natural senses*, and thus undermine the evidence from miracles in support of revelation itself—as for example—Transubstantiation. It is also abhorrent to true religion not to say

y reverent feeling, that a priest can make his God, sacrifice him, then give him to the people, then hip him, and then eat him.

). Finally, the system which includes an infallible g judge of controversies, to guide us in matters of gion. and to regulate not only faith, but worship morals, ought not to be corrupt in its tendency or rate corruptions in morals and manners. Now if n show this to be the tendency of your rule in op- ion, it must prove the rule not only vicious but ous, and therefore not infallible. I will refer o a memorable letter written to Paul 3d, by nine nguished prelates of Rome, England, Brechdusi- Verona, &c. &c., shortly before the Reformation, he state of the church and the need of Reforma-

They mention abuses as follows—Ordaining ucated youth of evil manners—Simony, as being ral—Pastors withdrawing from their flocks, which intrusted to hirelings—Clergymen guilty of sins, then by exemption from penalty—The orders of *Religious* so degenerate that monasteries ought to olished—Sacrileges committed with the nuns in monasteries—Rome especially corrupt, though mother of the church, and the mistress of church-

"*In fine*," they say, "*The name* of Christ is for- en by the nations, and by us the clergy. and the geance of God which we deserve is ready to fall on I ask if this be the *fruit* of infallibility, or could atronized by a living infallible judge!

ow, Sir, if you will apply your telescope to the an heavens, and narrowly survey the permuta- s of the "stars" you boast of as "fixed," you will many a shifting planet, and many a star, which postolic days rose upon the church, quenched from horizon.

nd these are the things which led "those few in- duals," as you call them, to assert that your church corrupt and needed reform. And was there not use!

sounds not a little strange, in the light of these s, which mark the growing corruption and suc- ive collapses of your *unchangeable* church, to hear talking of the "Presbyterian church falling apart, r the pressure of private interpretation!" Under t is yours falling!....We are willing to trust the sbyterian church in the hands of Jesus Christ. th and liberty is her blessed banner. Yours res- tfully, JOHN BRECKINRIDGE.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 6, 1833.

TEMPERANCE MEETING.

greeably to previous notice, the Fayette County mperance Society convened in the McChord rch, in this city, on the 26th ult. The meeting highly respectable in point of numbers, and the rcises unusually interesting.

The Rev. Mr. Van Doren was called to the chair; opened the meeting by prayer. Interesting and ropriate addresses were made by the following tlemen: L. H. Van Doren, Esq., Rev. Mr. David- Rev. Mr. Peers, Julius Clarke, Esq. and Doctor liam H. Richardson.

During the meeting the following resolutions were pted:

Resolved, That the members of this society now sent, not only approve the recommendation of the erican Temperance Society which has caused this eting, but that we will cordially co-operate with friends of Temperance every where in the philan- pic endeavour to banish the use of ardent spirits m the community.

Resolved, That the gentlemen who addressed the eting to night, be requested to prepare a suitable dress to the people in the name and in behalf of this iety, on the subject of Temperance, and cause it be published by all the editors of newspapers in this y, with a request to all editors friendly to the sub- t to republish it.

Resolved, That the Rev. Mr. Davidson, Norman rter, and T. T. Skillman be, and they are hereby pointed delegates to represent this society in the mperance Convention to be held in Philadelphia, the 24th of May next.

Towards the close of the meeting, the Constitution the Society was read, and the cards circulated, th the view of procuring signatures; whereupon rty-one individuals gave in their names. This ac- ssion has increased the number of members of this ciety to *one thousand*. When it is recollected, that s Society was organized about three years ago, with t *ten* members, its present prosperity may be re- rded as highly encouraging.

The Society adjourned, to meet in the First Pres- terian Church, on the first Friday evening in April xt, at 7 o'clock.

HE DOCTORATE--"CHRISTIAN COLLEGE."

The opinion has for some time been held by many dividuals, that the *Doctorate* has, in these times of odern improvement, become so cheap an article as be no longer worthy of being sought after. Wheth- r the innovation on ancient notions and usages which e holding of such an opinion brings to view, be roper or improper, it is not our business here to dis- ss. Our only object at present is to deal in facts.

The New-Albany (Indiana) Gazette of the 22d ult., ntains an act of the last Legislature of Indiana, in- orporating a College, or rather, as it appears, a Uni- ersity, to be located in New-Albany; and bearing e name and style of the "Christian College."

The institution was organized on the 16th of Feb- uary last, by the adoption of a code of laws and reg- lations, and the election of some of the professors. Among the singular features of this institution, we bserve the appointment of a *Bishop*, who is to have he general superintendence of the establishment; with he privilege of suspending "any officer, professor or tudent, during the interim of the quarterly meetings," conferring degrees, &c.

Arrangements are made for conferring numerous degrees, such as *Doctor of English Literature*, *Doctor of Languages*, *Doctor of Mathematics*, &c. A Female Department is to be connected with the institution, in which are to be conferred the degrees of *Doctress of Natural Science*, *Doctress of Belles Lettres*, &c., comprising some half a dozen degrees of like charac- ter.

JOHN COOK BENNETT was chosen *Bishop*; ALEXANDER CAMPBELL, *President;* Barton W. Stone, Thomas Campbell, Jacob Creath Jr., James Fishback, Thomas M. Henley, David S. Burnett, and James Challen, *Vice-Presidents*; J. Bledsoe, M. Cole, and John Cook Bennett, *Secretaries;* Seth Woodruff, *Treasurer, of the Corporation Officers;* and WALTER SCOTT President of the *College Proper*.

MARCH OF IMPROVEMENT.

Notice is given, by a publication in the New-Albany (Indiana) Gazette, that "a convention of Christians will petition the next Congress of the United States to abolish the office of Chaplain." The only reason given is, that the Church and State ought to be "*entirely* separated," and the people's money not appropriated to the support of "*two priests*." What are we next to hear of in these days of *improvement!* What distress is occasioned some of our citizens, by the fear that we shall become too religious a people.

NATIVE DEPRAVITY.—We learn from the New-York Observer, that a Dissertation on the subject of Native Depravity, from the pen of the Rev. Dr. Spring, is now in the press. It will contain about 200 pages.

PRESIDENT YOUNG'S ADDRESS.—We have read with considerable interest, an Address before the Kentucky Colonization Society, delivered at the annual meeting of the Society in December last, by the Rev. John C. Young, President of Centre College. As we design to transfer this interesting Address to our columns, as soon as we can dispose of some lengthy articles now on hand, we shall not here speak in detail of its merits.

INAUGURAL ADDRESS, BY JAMES BLYTHE, D. D.—This Address—which now lies upon our table—was delivered by its author at his inauguration into office, as President of South-Hanover College, Indiana. This Address comprises 16 pages octavo; and is highly creditable to its venerable author. We shall endeavor to give it an early insertion.

"A SUMMARY OF GOSPEL DOCTRINE AND CHRISTIAN DUTY."—This is the title of a Sermon delivered by the Rev. Dr. James Blythe, to the church and congregation of Pisgah, on the resignation of the Pastoral charge. It is founded on 2 Cor. xiii. 11. *Finally brethren farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.* This discourse was printed by request of the session of the church. It comprises 16 pages, octavo; and is strictly what its title indicates, A Summary of Gospel Doctrine and Christian Duty. It will be read with pleasure and profit by all the lovers of evangelical truth. This Sermon is for sale at the book-store of A. T. Skillman—price, 12 1-2 cts.

EDITORIAL CHANGE.—The Rev. John Burtt, late editor of the Presbyterian, is to take the editorial management of the Cincinnati Standard. Mr. Burtt will enter upon his editorial duties in a few weeks.

THE COMMONWEALTH.—Mr. A. G. Hodges, public printer to the State Legislature, proposes to publish, in the town of Frankfort, a newspaper, with the above title. It is to appear weekly, on a mammouth sheet; at $3 in advance, or $3 50 at the expiration of the year.

THE SPIRIT OF WASHINGTON.—This paper, formerly issued semi-weekly, is now printed weekly, on an extra-superroyal sheet; at $2 50 in advance, or $3 50 at the end of the year.

INTEMPERANCE AND SUICIDE.—We learn from the Kentuckian, that on Friday morning the 22d ult. Mr. Edwin Welsh, of Lincoln county, *cut his own throat*, at Chaney's tavern, about eight miles from Frankfort. "He stopped the evening before, and took a glass of *spirits*. He retired to his room, but not to rest. He was noisy, and apparently in trouble, during the night. On Friday morning he entered the public room, and while no one was present, deliberately cut his throat."

COLONIZATION MEETING.

We are gratified to learn by the following article, that the American Colonization Society is gaining favor in New-England, notwithstanding the bitter and illiberal opposition with which it meets from a few individuals in the neighborhood of Boston. We speak advisedly when we say, that the interests of this noble institution are rapidly advancing in the southern and western parts of our country. It is the cause of humanity, of justice, of religion, and must ultimately create a revolution in public sentiment respecting our colored population, which will be productive of the happiest results.

MASSACHUSETTS COLONIZATION SOCIETY.

[From a Correspondent of the New York Observer.]

BOSTON, February 11, 1833.

The Annual Meeting of the Massachusetts Colonization Society was held in Park-street church, on Thursday evening last. In the midst of a severe and inclement storm, the assembly convened, and filled that large church above and below. The unusual interest manifested in this meeting, may be traced to the fact, that for a few months past, the comparative claims of *abolitionism* (or immediate emancipation,) and *colonizationism* (or gradual emancipation,) have been much discussed in conversation and through the press. The chair was taken by Hon. STEPHEN C. PHILIPS, of the Senate. The meeting was opened with prayer by Rev. Mr. LINSLEY. The Annual Report was read by the Secretary, Dr. J. V. C. Smith, city physician. It appeared from the report that a number of Auxiliaries have been formed in the State during the last year, and that the cause is advancing. All the Auxiliary Societies except one, were represented at the meeting.

Hon. ALEXANDER H. EVERETT moved the acceptance of the Report, which was seconded by Rev. J. N. DANFORTH. Mr. Everett addressed the meetiag in a very instructive manner for nearly an hour.

On motion of WM. LADD, Esq. of Maine, seconded by CHARLES TAPPAN, Esq. of this city,

Resolved, That the American Colonization Society merits the patronage and confidence of all the friends of emancipation and of those who are opposed on principle to slavery.

On motion of Rev. BARON STOW, of the Baptist church, seconded by Hon. J. W. LINCOLN, of Worcester,

Resolved, That the objects of the American Colonization Society, commend themselves with peculiar urgency to the approbation and aid of every CHRISTIAN in the land.

On motion of Rev. G. W. BLAGDEN, seconded by Hon. Judge WHITE, of Salem,

Resolved, That the aspect of Divine Providence is highly favorable to the operations of the American Colonization Society.

On motion of Hon. CALEB CUSHING, of Newburyport, seconded by Rev. E. S. GANNETT,

Resolved, That every patriotic and peaceful citizen of the United States, while he seeks by suitable means to better the condition of our colored population, should anxiously abstain from acts inconsistent with the text or spirit of the Federal Constitution, and which have a tendency, therefore, to introduce into the country general evils of incalculable magnitude, and at the same time defeat all benevolent designs in behalf of the blacks, by subverting the Union of the States.

The clergy spoke with unction and animation, and the laity with great power of facts, argument and eloquence. Mr. Cushing was argumentative, luminous and lively upon the subject of his resolution, and though he did not begin to speak till 9 o'clock, deeply interested the audience. Hon. SAMUEL LATHROE was re-elected President for the ensuing year. ONE THOUSAND dollars have been, during the last week appropriated by the Massachusetts Board for Education in Liberia. The cause is continually gaining friends in this quarter. What are you doing in New-York!

Emigrants to Liberia.

Maryville, Tennessee, Feb. 26, 1833.

A PLEASING SIGHT.—A company of twelve blacks, consisting of two men, two women and eight children passed through Maryville, on Saturday last, on their way to Nashville, with a view to join the expedition now fitting out for Liberia. Ten of these, viz. the eight children with their mother and grand-mother, were the property of George Ewing, Esq. One of the men, the father of the eight children, belonged to Dr. Alex. McGhee, and the other to Robert Caldwell; all of this county. These blacks were set free for the express purpose of being sent to Liberia. They have been religiously trained, and three of them at least are professors of religion. The pleasure we experienced on beholding and conversing with them was exceedingly heightened by the reflection, that hundreds of others in different parts of our country, like themselves, were seeking an asylum in the land of their fathers. May the blessing of God go with them; and may that infant colony, whither they are going, soon grow to a mighty and a christian nation.

How striking the contrast between this little band, and those companies, which we are sometimes compelled to see, driven or dragged in chains to be exposed for sale in a distant market. Who would exchange the luxury of the philanthropist, who, from disinterested motives, "sets his captives free," and sends them to their own native home; for the sorry gains of him who traffics in human flesh, and, at the expense of a good conscience, fills his coffers with "the wages of unrighteousness!"—*Maryville Intelligencer.*

Kentucky Colonization Society.

TO THE PUBLIC.

The Managers of the Ky. Colonization Society, have had laid before them the Kentucky Gazette of the 23d ult. in which is contained an article charging them with reprehensible inattention to the fiscal affairs of the Society, and their agent, the Rev. Geo. C. Light, with having received six dollars for his services, for every one hundred cents he has collected. They regret that a sufficient discrimination was not made in the report as published, between the sums raised by the regular contributions of existing societies, and those raised by the exertions of Mr. Light, and from that cause alone, a plausibility has been given to the charge made against him.

They believe that Mr. Light has been a faithful and useful agent, and has contributed greatly to the cause of Colonization.—The Managers think that he ought to be credited by all sums which have been raised through auxiliary societies organized by him, and with such sums over and above the annual contributions, as have been raised by him through *previously established* auxiliary societies.—Running over his account in this way, and deducting all sums raised by regular contributions from societies in existence at the date of his appointment, it is ascertained that he has actually collected and paid into the treasury of this society the sum of $1146 79. Of this sum it is true that a portion was transmitted direct to the treasurer at this place, and did not pass through Mr. Light's hands; but it was transmitted by his directions, and from societies organized by his exertions and influence, and the Managers have not hesitated to allow him a credit therefor.

Besides the above sum, pledges have been received by the exertions of Mr. Light from different societies over and above their ordinary contribution, to aid in defraying the expenses of the contemplated expedition to Liberia to the amount of $1943, which has not yet been received, but a considerable portion of which it is confidently expected, will be paid before the expedition sets out. They annex hereto a statement of Mr. Light upon the subject of the report as published, to which the particular attention of the public is invited. Considering that his whole time and attention are devoted to the cause in which he has embarked, and that he defrays his own expenses, the Managers have not thought six hundred dollars per annum an unreasonable allowance, which by stipulation is only to be paid on the condition that the amount raised by him shall equal that sum. It must be apparent to all, that it would be utterly impossible to collect the emigrants, and make all necessary preparations for their departure to Africa, without the aid of an active and efficient agent.

We request the attention of the public to the subjoined explanatory report of Mr. Light.

By order of the Board,

JOHN T. EDGAR, *Ch'm.*

THORNTON A. MILLS, *Cor. Sec.*

ADDITIONAL AND EXPLANATORY REPORT.

Frankfort, Ky. March 1, 1833.

TO THE MANAGERS OF THE KENTUCKY COLONIZATION SOCIETY.

Gentlemen—By an examination of your last Annual Report, recently published in this place, I find that many important features of my report to you, have not been published; in consequence of which it is impossible for the public to form a correct estimate of the amount of services I have rendered the board, and the cause of African Colonization; which, no doubt, has caused or may cause individuals to draw improper conclusions from what is there published. I, therefore, beg leave, for the information of the board, and the satisfaction of all persons concerned, to make the following additional report, which I hope will be published by you.

During the year commencing Oct. 1st, 1831, I have formed sixteen societies, auxiliary to the state society, and one since; to wit: Leesburg, Harrison county; Ruddle's Mills, Bourbon; Germantown, Minerva, Washington, and Mayslick, Mason; Greenupsburg and Bethesda, Greenup; the Poplar Plains, Fleming; Shelby meeting-house near Knob-lick, Lincoln; Perryville, Mercer; Stanford and the Crab-Orchard, Lincoln; the Forks of Dicks river, Garrard; one in Jefferson; one in Shelbyville, (reorganized); and one in Bourbon near Centreville.

Some of these societies paid over to me the amount of their subscription as stated in your report. Others forwarded their respective sums to your Treasurer, and others have not as yet made their remittances. These societies in general, promise to do well, and if properly managed, will be a source of annual income to your Treasury.

I also, during the same period, delivered lectures wherever I could convene a congregation for that purpose; as also at popular religious meetings in many parts of the state. In many places these lectures had a most salutary influence, by calling the attention of the people to the subject, and enlisting public sentiment in favor of the good cause. Whenever the prospect of success was favorable, I lifted a public collection at the close of my lecture, an account of which is contained in your report.

I also visited most of the auxiliaries that had been previously formed in that part of the state north of the Kentucky river, and from Louisville to Richmond, Ky. on the south side, many of which I found in a state of delapidation. In some instances I had to visit them twice or thrice before I could succeed in awakening their energies. I am happy to state, many of them are now in a good way and are acting nobly in reference to our contemplated expedition.

In addition to the moneys that came into my hand, say $1137 67 (see report) and what was paid into the hands of your treasurer, arising from annual subscriptions, I have obtained pledges from various quarters for raising specific sums to aid in defraying the expense of sending out our emigrants. These pledges I would say, amount to near $2,500, some of which have been promptly met and sent to your Treasury, and others, to the amount of several hundred dollars, I am informed are in readiness and will be forwarded in a few days. Last fall I visited the city of Cincinnati, and delivered a lecture, at the close of which I laid before the congregation the subject of our contemplated expedition, and solicited their aid. Fifty dollars was that evening paid and secured to be paid by those present, which has never come into my hands, and which, I believe, has not been paid over. The board of managers of the society there, at that time, resolved to raise $1000 to aid us in our enterprise; that night the Cholera threw the City into consternation, and all was paralyzed for the time being. How much of it will be raised, I cannot say. I requested one of the society's agents to direct their attention specially to the subject.

I have also devoted a considerable portion of my time to securing emigrants from our own state for Liberia, and providing ways and means for their transportation to Louisville, where they are expected to embark the 20th of this month. There are now upwards of 80 that profess to be in readiness to go. This expedition would have started the 1st of November last, but was prevented by the Cholera at Louisville. Your board then postponed their departure till the 1st of December. This necessarily gave considerable trouble to countermand the order given. Arrangements were again made to meet according to appointment: a number of the emigrants had started, and eleven had arrived in Louisville, when the alarm of Cholera at New Orleans and other places on the Mississippi and Ohio rivers, caused your board to postpone their departure till the 20th of March. We have again attended to every arrangement for their departure, and unless providentially prevented, it is confidently expected they will meet at Louisville at the time appointed: and proceed immediately to New Orleans, where it is intended to form a junction with about 190 from Tennessee, and those from Alabama, Mississippi, Illinois, &c. making in all (it is supposed) about 250.

The two failures have given me much trouble, and have been attended with some expense; but as your agent I am comforted with the reflection that it was a thing not under human control; and that I have done the best I could to accomplish the object.

Since my last report, which you have published, I received the following sums of money:

1833, Jan. 15,	Cash of Aquilla Becraft, on behalf of the Cane Ridge Society,	$17 00
Feb. 16,	" Of Maj. Geo. C. Thompson, of Mercer county,	10 00
	" Of Col. Geo. Thompson, of do.	1 00
	" Of Samuel Light of do.	5 00
	" Of M. G. Youce, treasurer of the Presbyterian church in Danville, to constitute their pastor, the Rev. J. D. Paxton a life member of the Parent Society at Washington City,	30 00
	" Of the treasurer of the Danville Colonization Society, part of their pledge of $200,	50 00
Feb. 26,	Cash of the Knob Lick Colonization Soc.	11 00
	" Of the treasurer of the Lincoln co. Colonization Society,	17 00
" 27,	" Of the treasurer of Centre College Colonization Society, to pay the passage of the woman and child tendered by the Rev. J. C. Young, President of Centre College,	35 00
		$176 00

All of which is respectfully submitted

GEO. C. LIGHT,

Agent of the Kentucky Colonization Society.

Foreign News.

By an arrival at New-York London papers have been received to the 15th of January inclusive.

The intelligence from the continent continues to be of a pacific character. At least there does not appear to be any danger of immediate resumption of hostilities, although some of the London editors express themselves very strongly in speaking of "the spirit of procrastination," still manifested by the king of Holland.

The accounts from Portugal are, on the whole, far from being favorable to the cause of Don Pedro. His friends, however, still profess to indulge strong hopes of a favorable change in his prospects.

The Pacha of Egypt is still carrying all before him in Asia Minor.

By an official statement made by the Lords of the Treasury in Great Britain, it appears that the nett revenue of the country for the year ending on the 10th of October last, over the expenditure, was £467,391 9s. 7d.

Gen. Mina was in London. He was ordered to leave Paris through the influence of Zea Bermudez, who, it is said, refused to negociate relative to Portugal, until the General had been removed from France. The General looks in good health, and is accompanied by his wife.

Private accounts, received by the Henry IV, represent the health of the King of Spain, such as to render his speedy death very probable, indeed almost certain. The condition of the country is, therefore, extremely precarious.—*N. Y. Obs.*

Summary.

MR. CLAY'S TARIFF BILL.—The New York Journal of Commerce speaks as follows of the reception of Mr. Clay's Bill in New York:

"Mr. CLAY's bill for a final adjustment of the Tariff, has excited great interest in this city, and is received with universal satisfaction. We have conversed with High Tariff men and Free Trade men, Jackson men and Anti-Jackson men; and have not heard a dissenting voice. The prospect of a return to good fellowship on terms so honorable to all, has created something of the same feeling among our citizens which a sailor experiences when he finds himself safe from an impending tempest."

REVENUE BILL.—The Revenue Collection Bill has passed the Senate, by a vote of 32 to 1.

In the House, Mr. Verplanck's Tariff Bill was still under discussion on the 20th ult.

Gales and Seaton have been elected printers to the House, and Duff Green printer to Senate.—*Cin. Chr.*

A London paper mentions that a case is now pending in one of the courts of law, in which a young lady claims twenty thousand pounds, of a clergyman of the established church, for a breach of marriage promise. The clergyman has proposed, in order to stop the investigation, to settle six thousand pounds upon the fair lady, which she declines.—*Ib.*

Of 142 prisoners who have been confined in the Eastern Penitentiary of Pensylvania since its erection, only *four* had been well educated, and only *six* could read or write tolerably. The warden says: "We rarely meet with a prisoner who has had attention paid to his moral and religious instruction."

A Columbia, South Carolina paper, says, that the 31st of January, the day recommended by the Governor to be set apart for fasting and prayer, was kept with great solemnity by the citizens of Columbia.—The stores were shut during the day, and the four volunteer companies of the town attended, in full uniform, a patriotic and affecting sermon by the Rev. Mr. Tradewell, at the Methodist church.

The venerable Commodore Tucker, residing in the state of Maine, has received a new pension certificate, allowing him $600 a year, commencing March 4, 1831.

We learn from the Pittsburg Christian Herald, that the Board of the Western Foreign Missionary Society, have under their care a family of Missionaries, which they intend to send out to the East in the spring—another, which they design for the Western Indians over the Mississippi, as soon as they can be prepared for it—and at least one whose field is not yet determined. They have also some prospect of a reinforcement for Africa, and would be glad to find a suitable medical character to accompany the eastern Missionaries to their field of operation.—*N. Y. Obs.*

SUNDAY SCHOOLS ON THE PACIFIC FRONTIER.—The managers of the American Sunday-school Union have lately made a donation of books for the use of the settlement now making in the Oregon Territory, on the Columbia river. Even in this country, where the enterprize of the people is proverbial, it will excite attention to hear of Sunday-school books in the English language being sent to a territory bounded by the Rocky Mountains, the Pacific Ocean, and by the possessions of Mexico, Great Britain, and Russia. A number of colonists are already prepared to set out for the settlement, and they have taken pains to provide themselves with the means of religious and intellectual instruction. There are about 140,000 Indians in the territory, and it is no extravagant anticipation that demands may be made for Sunday-school books in their own language.—*S. S. Journal.*

INTEREST IN FOREIGN TRACT APPROPRIATIONS.—Since the circular of the American Tract Society was issued, stating that the committee had resolved to appropriate $10,000, to various foreign stations, many have manifested an interest in the design. A gentleman in Albany says, "I read yesterday in the newspaper, the" above named "interesting circular, and enclosed you have my check for $100, towards the amount."

A friend in Salem, N. Y. took the circular from the post-office just as the anniversary meeting of benevolent societies, in *Washington county*, was convened, laid it before the meeting; and it was resolved that $500 be raised in that county in part of the $10,000.

The Female Auxiliary of *Danville, Ky.* have also just remitted $100 for foreign distribution.

The committee wish to cheer our brethren abroad, by remitting the whole amount as soon as possible.—*N. Y. Obs,*

THE BIBLE CAUSE.—We understand that the *Washington* county Bible Society of Ohio, has undertaken to re-explore the county, and to supply anew all families found without a Bible. A good part of the money for this enterprise is to be raised in advance, and the work is to be done in a thorough and systematic manner.—*Ib.*

AMERICAN TEMPERANCE SOCIETY.—The Executive Committee of the American Temperance Society, are desirous of ascertaining how many churches there are, in the United States, in which there is no one who is engaged in the traffic in ardent spirit; and if the ministers of the various conferences, classes, associations, presbyteries, &c. will ascertain the numbers within their respective limits, and report them at the next meeting of their General Ecclesiastical bodies, they will oblige the Committee, and confer an important benefit on the community.

J. EDWARDS, *Cor. Sec. A. T. S.*

New-York Feb. 4, 1833.

ERUPTION OF MOUNT ÆTNA.—A violent eruption of Mount Ætna took place on the 17th and 18th of November, which destroyed Broute, a town situated nine leagues from Catani, and which contained a population of TEN THOUSAND PERSONS.

Obituary.

For the Western Luminary.

DIED,—In the vicinity of Mt. Sterling, Montgomery County, Ky. at 1 o'clock A. M. on Monday Feb. 25th, ELIZABETH G. eldest daughter of *Benjamin Robertson, Junr.* in her 3d year;—and at 10 o'clock, P. M. of the same day, Mrs. NANCY B. ROBERTSON, wife of *G. Robertson, Junr.* in the 24th year of her age. The disease was Scarlet Fever, which in little more than one week from the appearance of the first symptoms terminated thus fatally. Mrs. Robertson was reared by a faithful pious mother, under the pastoral care of the Rev. Dr. Cleland, in Mercer County. Often has she spoken in terms of grateful affection of the fidelity with which that pastoral care was bestowed. Previous to her marriage, she made a public profession of her faith in the Divine Redeemer, and became a member of the Presbyterian Church under the pastoral care of Rev. Dewey Whitney, and has ever since been considered a consistent, devout christian. During her last illness she manifested uncommon fortitude and serenity; and was *faithful* in her admonitions and exhortations to those around her. She once remarked "my way is not as clear as I would wish, but I am on *safe ground*." She bore the news of her daughter's death with great composure, and gave special directions that her surviving child (a daughter not yet one year old) should have a religious education. "Let her be trained up for the Lord," was her earnest request, often repeated. She prayed much herself, and solicited the prayers of christian friends around her, in which she seemed fervently to join, and once exclaimed "Lord Jesus, receive my spirit." Her sufferings were borne with patience, and her end may be said to have been "peace." One of her last expressions was "Let me die the death of the righteous." One grave contains the mother and child. Long as their memory is cherished by numerous friends, and bereaved relatives, may this impressive scene be permitted to have its full influence upon our hearts!

C. T. R.

DIED,—In Shelby county, Ky. on the 20th ult. in the 38th year of her age, Mrs. VERLINDER LOGAN, wife of Mr. *Alexander Logan*, and daughter of Mr. *Alexander Offutt*, deceased, of Scott county. She had been an exemplary member of the Presbyterian church for about fifteen years. The disease which terminated her life, was of the pulmonary character; and for the last three months she was confined to her room; manifesting the utmost degree of patience, and christian resignation to the Divine will; and with the entire possession of her faculties to the last, she died without a struggle or a groan. "Blessed are the dead, who die in the Lord."

In Woodford county, on Friday last Mrs. —— COXE, widow of *Thomas Coxe*, deceased. Mrs. Coxe had long been a very worthy member of the Baptist church; and her surviving relations and friends are not left to "sorrow as those without hope."

THE SIAMESE TWINS.

FOR SIX DAYS ONLY.

IT is very respectfully made known to the Ladies and Gentlemen of Lexington and its neighbourhood, that an opportunity is now offered to such as have a desire to see the young men, known as the

Siamese Twin Brothers,

Who have excited so much astonishment, and so many curious speculations among scientific men, and the public generally, from the extraordinary manner in which their bodies are joined together.

They will be at Mr. POSTLETHWAITE'S HOTEL, on *Monday, 11th March, and five following days.*

☞ ADMITTANCE 25 cents. The hours of admission to their room will be, from 2 o'clock in the afternoon, until four, and from 6 to 8 in the evening.

Pamphlets containing a historical account, and also a full length Likeness of the TWINS can be had in their room *only*, Price 25 cents.

P. S. From Lexington the Twin brothers will proceed to Louisville, stopping at Versailles, Frankfort and Shelbyville.

March 2, 1833.

EDUCATION.

JOSEPH M. PHILIPS having returned to Lexington, informs his friends and the citizens generally, that he has opened a School in a large brick house situated on the S. W. corner of Hill and Limestone streets, and one door from the residence of Richard Higgins, Esq. in which will be taught the rudiments of an English education: such as, Spelling, Reading, Writing, Arithmetic mental and practical, English Grammar, Geography, History, &c. Having been employed in teaching during the last eighteen years, he hopes from his experience to render the school useful; and consequently, to merit, obtain, and retain a share of public patronage. Special attention will be paid to the morals and manners, as well as the intellectual improvement of the pupils. Both sexes will be received into the School. The terms of tuition will vary from $3 to $5 per quarter, of 12 weeks.

Lexington, Feb. 20, 1833.—33-3w.

Cotton Machinery.

THE undersigned, residing at the Phoenix Cotton Factory, Scott Co., is prepared to build and repair Cotton Machinery on the most approved plan, and in the best manner. The business will be conducted by Mr. Henry B. Lewis, whose merits as a machinist are so generally known to Cotton Spinners, that comment is considered superfluous. Persons who wish to have work done, will please apply to Henry or James Weir, Lexington—to Mr. Lewis at the Factory, or to the subscriber.

GEORGE WEIR.

February 6th, 1833.—31-7w.*

English, Classical and Mathematical School.

THE subscriber designs establishing a permanent Academy in the village of Hillsborough, Ohio. The uncommon healthiness of this place, and the quiet, respectable character of its population, render it one of the most desirable situations for an institution of learning in the state; and the subscriber pledges to parents, and guardians, who may entrust their children to his care, his utmost endeavors to give them the rudiments of a solid, and useful education, so as to prepare them to enter with advantage upon business, professional, or collegiate life;—and at the same time, to imbue their minds with true principles of religion and morality.

The year will be divided into two sessions, of twenty one weeks each, commencing on the first Mondays of May, and November.

TERMS.

Tuition and boarding, including firewood, lights, &c.	$50 00 per session.
Tuition alone,	10 50 do.

As the number of pupils will be limited, application should be made early. SAML. DAVIS BLYTHE.

Hillsborough, Ohio, February 1st, 1833.—31-6w.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE high reputation which this distinguished medicine has attained in the United States cannot be more clearly exemplified than by stating the fact that the Agent for Ohio, who resided last year at Cincinnati, sold upwards of $20,000 worth during the last 12 months. This medicine being composed only of vegetable matter, and warranted on oath as not containing one particle of mercurial or other mineral substance; is though entirely effective in its operation. The blood constitutes the life of man, and upon the purity of this vital source depends the health and happiness we are to enjoy in this world. The HYGEIAN MEDICINE has never failed if duly persevered in, and innumerable are the cures it has effected in consumptions, cholera morbus, inflammations internal or external, dyspepsia, fevers, ague, indigestion, bilious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, feminine sickness, jaundice, scarlet fever, asthma, gravel, piles, strictures, scurvy, scrofula, and all cutaneous diseases.—A book recording many extraordinary cases of cure, can be referred to where this medicine is left for sale, at the store of Messrs. TILFORD & ANDERSON, Lexington Kentucky.

☞ Advice will be given *gratis*, by Mr. WHITE, Agent for Kentucky, and resident at Mr. Stedman's Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions.

Lex January 9—27-tf.

Miscellaneous.

Character of the Turks.

[From a Correspondent of the New-York Observer.]

Constantinople, Orta Koy, Oct. 17, 1832.

MESSRS. EDITORS—I have to acknowledge the receipt of the "New-York Observer," which you have had the kindness to forward regularly to me for some time past. We read every number with lively interest, rejoicing at the unexampled prosperity, which God has given to our country, and especially at the numberless spiritual blessings, which he has graciously bestowed upon it,—blessings, which have scarcely a parallel in the whole history of the church.

There is but little in this part of the *Old* world, that looks like the industry, virtue, thrift, enterprise, rising greatness, and moral dignity of your part of the *New*. A striking trait in the character of the Turks, as you probably know, is *indolence*. They seem in general to have almost a mortal antipathy to labor, and to the exertion of muscular strength, and even to masculine exercises, except such as they take on horseback and in the use of arms. Hence they neglect agriculture; and large tracts of fertile and beautiful country are left comparatively a desert. Their manufactures, too, are generally in a languishing state; and all the instruments, utensils, and machines they ever use in doing any thing are for the most part as few, as simple, and as rude, as can well be imagined.

But the Turkish character is not altogether a compound of ignorance, grossness, barbarism, and ferocity, as has been sometimes represented; for they have certainly some redeeming qualities. As a nation, they are temperate and very frugal. They make much less use of animal food, than is common with ourselves; and it is only within a few years, that they have begun in some places to transgress the laws of their prophet by indulging in wines. They are hospitable, but ceremonious; very easy and dignified in their manners; but, if report be true, vicious and beastly in their habits; extremely kindly to their domestics, and especially to their slaves; exercising unbounded benevolence towards the whole canine race, and not unfrequently a moderate degree towards some of their fellow men; but furious in anger, and, in executing vengeance on their enemies terrible. They are much inclined to superstition, and in general attend strictly to the externals of their religion. Their natural gravity and taciturnity give them in the view of strangers the appearance of being haughty and disdainful; and indeed they have a lofty national pride, which is in some instances so prominent, as to be extremely offensive. But after all, there is something in the Turkish character, which I always admire; and I have frequently made the remark, that, should they be brought under the influence of the Gospel, they would to my taste be the most interesting of all the Orientals. Their gardens are retired and romantic; their dwelling are distinguished for simplicity and quietness; and the stork loves to come, and build her nest on their chimneys. Their children have fine healthy countenances, and are in general neatly dressed, and well behaved,—the girls being modest and retiring; and the boys manly, but not rude. It is very rare, that you see them boxing or hooting in the street; indeed I do not recollect to have ever seen an instance of the kind. A stranger to our athletic and boisterous sports, to our more effeminate exercise of dancing, or to the bustle and conviviality of our social circles, the Turk reclines on his soft cushions with all composure; partakes of his *pilaw*, and his (in general) vegetable fare, with few words and little ceremony; smokes in silence the mild tobacco of Syria, or the still milder tombecky of Persia; regales himself at short intervals by sipping the superior coffee of Moka; troubles himself little with politics, and, if possible, still less about the weather; is easily reconciled by the doctrine of fate to all the calamities that may befal his neighbors or his country; knows nothing of hypochondria; and, if he wishes any excitement of his feelings, the Jews and Greeks will do any thing for money to amuse him, or he has only to take a few grains of opium, and he is at once in an ecstacy.

Our families recently had an invitation with Commodore Porter to attend the circumcision of Ali Bey's eldest son,—a ceremony, which a Frank, or a Christian, has very seldom an opportunity of witnessing. Ali Bey resides at Kady Koy, the ancient Chalcedon; and he is a near and good neighbor of our Charge d'Affaires, who besides ourselves was the only Frank present on the occasion. He is of the higher class of Turks; and, holding an important office under government for many years, he has acquired both wealth and renown. The poor among the dogs lie down at his gate, and look up to him for protection and support; and the birds of the air build their nests in his *salamnuk*, or room for receiving company, where they lay their eggs, and rear their young without molestation.

His son was an interesting youth, of a fine form and countenance, pleasing manners, richly dressed, and adorned with various ornaments of diamonds and pearls. He was thirteen years of age, which was a later period than usual, for the performance of the rite; for, up to this time, they are considered as belonging to the *harem*, the hair of their head is suffered to grow, and is plated by the women with much neatness; but, after this time, their head is shaved according to Turkish usage, and they are taken from the women's apartments, and admitted only to the society of men. Two other boys from families in the neighborhood were to have been introduced to man's estate at the same time, but the courage of one of them failed him; and, when the moment came, the rogue took to his heels and ran away, and did not show his face again, till he was assured he could do it with safety.

Ali Bey invited all his friends and acquaintance, and made a great feast. The guests were numerous; and, as we arrived at half past ten o'clock, A, M., and did not leave till 5 o'clock, P. M., we had an opportunity of seeing much of Turkish manners. Ali Bey conducted himself with great dignity and propriety; manifesting no levity, nor giving utterance to an idle or unnecessary word; showing much affection and tenderness for his children; and appearing to consult the comfort and happiness of his friends. Many of his guests were equally courteous and dignified; and indeed almost every one maintained a decorum, both of speech and behavior, which it would be well for some, who boast of their superior civilization, to imitate. I was amused and gratified to see the spirit of *equality*, that seemed to animate them all; the poor and the rich met together; the slave sat down in the presence of his master; and every one, that entered, received a *salem* from one and another all around the room, which he returned with the same easy and graceful manner, with which it was given, and with the same apparent consciousness of being a man among men.

But, though they did not condescend to be foolish themselves, yet, I am sorry to say, Ali Bey hired others to play the fool for them. I say nothing now of the music, except that it is always rude; nor of the sentiments of the songs, except that in most cases it is well, that so few of the words can be even understood from the barbarous manner of singing; but three paltry Jews, occasionally relieving the musicians, endeavored to amuse the company by a variety of artful tricks and ridiculous pranks, now practising legerdemain, and now exhibiting the most antic gestures and postures, accompanied with low jests. Indeed they were jugglers and buffoons, and one of them personated folly to perfection. As the company were introduced from one apartment of the house to another, they had in every room the musicians to entertain them with song, or the Jews with sleight of hand and vulgarity. The Turks did not seem transported by either the one or the other, but looked on with all the gravity becoming sages; and, when they had smoked out one *chibook*, the slaves brought them another.

The principal room in the *harem* was the one appropriated to the ceremony, which was to be performed; and it was elegantly furnished for the occasion. Cashmere shawls and other drapery of great beauty and value were hung tastefully round the walls, and a superb couch for the son, with a suitable one for the other boys, was fitted up at one end, with hangings enriched with various devices in the diamonds and brilliants, and a GARLIC withal suspended from the centre to *keep off the evil eye*. Whenever we entered this "sanctum sanctorum" of Ali Bey's tabernacle, his wives, of which he has several, retired with their female friends and attendants to an adjoining apartment, where through the lattice, or as it might very properly be called, the *jealousy windows*, they could see us, and every thing that transpired, without exposing their own charms to the profane gaze of one not their husband. We could just perceive their moving forms with great indistinctness. But a little daughter, perhaps 6 years old dressed in the long, rich, and splendid robes of the orientals, and certainly a child of singular sweetness and modesty, was present most of the time; as also a little girl of about the same age from another family.

We dined at 4 o'clock P. M.; and, for at least an hour before this, portions were sent to the needy, —not the fragments, or the refuse, as is the custom with ourselves, but whole plates of *pilaw* and other savory dishes, of which none of the guests, hungry as we all were, had yet been permitted to taste. One table was prepared *a la Frank* for the Commodore and his friends, and Ali Bey and a brother of the last Reis Effendi sat down with us; when, according to our custom, we implored the blessing of our Father in heaven upon our food, and upon all our brethren of the human family, in the name of our Lord and Savior Jesus Christ. The food was excellent and abundant; soup and *pilaw*; flesh, fish, and fowl, cooked in various ways; different kinds of jelly; and almost every kind of fruit. The table was also furnished with wine, of which Ali Bey and his brother Turk drank as freely, as any other person at the table; and indeed the latter of the two manifested a fondness for it, which I was not gratified in seeing, as he seemed to me to be in danger of exchanging one of the best virtues known in Turkey, viz. *Temperance*, for one of the worst vices prevalent in Christendom, viz. *Intemperance*. He begged the Commodore to send six bottles of wine to his brother, late Reis Effendi, who now resides at Kandeli, in the house where the exchange of ratifications of our treaty with the Sublime Porte took place a year ago. This man was treated with marked attention and respect. He appeared to possess a good share of intelligence, and I had a pleasant conversation with him about America and its customs. He at first expressed the opinion, that we were to be pitied in being confined to one wife; but, on my telling him, that ours could read and write, and enlarging on the ten thousand other good qualities they are allowed to possess, he at length acknowledged, that one *good* wife was worth a dozen *poor* ones, and that, in this respect as well as many others, the people of Turkey were, to use his own expression, *barbarians* and *brutes*. His daughter is espoused to Ali Bey's eldest son,—perhaps the same little girl we saw in company with Ali Bey's daughter.

Though urged by our host and his friends to spend the evening and even the night to witness some theatrical exhibitions, we left immediately after dinner. On returning home, I could not but reflect, that these people in common with ourselves belong to the race, that has rebelled against their Maker; and that like ourselves they need "the grace of God, which bringeth salvation, teaching them, that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world." And assuredly the time will come, when these followers of the false prophet shall be enlightened by the True Prophet, and, forsaking their delusions, shall be looking for that blessed hope, and the glorious appearing of the Great God, and our Savior Jesus Christ." Let us pray and labor, that the day may be soon ushered in.

With Christian and affectionate salutations,
Yours truly, W. GOODELL.

Distinguished Self-taught Americans.

(From Everett's Franklin Lecture.)

If we needed any encouragement to make these efforts to improve our mind, we might find it in every page of our country's history. No where do we meet with examples, more numerous and more brilliant, of men who have risen above poverty and obscurity, and every disadvantage, to usefulness and an honorable name. Our whole vast continent was added to the geography of the world, by the persevering efforts of an humble Genoese mariner, the great Columbus, who, by the steady pursuit of the enlightened conception which he had formed of the earth, before any navigator had acted upon the belief that it was round, discovered the American continent. He was the son of a Genoese pilot; a pilot and seaman himself; and, at one period of his melancholy career was reduced to beg his bread at the doors of the convents in Spain. But he carried within himself, and beneath an humble exterior, a spirit for which there was not room in Spain, in Europe, nor in the then known world; and which led him on to a height of usefulness and fame beyond that of all the monarchs that ever reigned.

The story of our Franklin cannot be repeated too often; the poor Boston boy; the son of an humble tradesman, brought up a mechanic himself; a stranger at colleges till they showered their degrees upon him; who rendered his country the most important services in establishing her independence; enlarged the bounds of philosophy by a new department of science; and lived to be pronounced, by Lord Chatham, in the British House of Peers, an honor to Europe and the age in which he lived.

Why should I speak of Greene, who left his blacksmith's furnace, to command an army in the revolutionary war; the chosen friend of Washington, and next to him, perhaps, the military leader, who stood highest in the confidence of his country?

West, the famous painter, was the son of a Quaker in Philadelphia; he was too poor, at the beginning of his career, to purchase canvass and colors; and he rose eventually to be the first artist in Europe, and President of the Royal Academy at London. Count Rumford was the son of a farmer, at Woburn; he never had the advantage of a college education, but used to walk down to Cambridge, to hear the lectures on natural philosophy. He became one of the most eminent philosophers in Europe; founded the royal institution in London, and had the merit of bringing forward Sir Humphrey Davy, as the lecturer on chemistry, in that establishment. Robert Fulton was a portrait painter in Pennsylvania, without friends or fortune. By his successful labors in perfecting steam navigation, he has made himself one of the greatest benefactors of man. Whitney, the son of a Massachusetts farmer, was a machinist. His cotton gin, according to Judge Johnson, of the Supreme Court of the United States, has trebled the value of all the cotton land at the South, and has had an incalculable influence on the agricultural and mechanical industry of the world.—Whittemore, of West Cambridge, the person who invented the machinery for the manufacture of cards, possessed no other means of improvment than those which are within the reach of every temperate and industrious man. Several in this audience were probably acquainted with the modest and sterling merit of the late Mr. Paul Moody. To the efforts of his self-taught mind, the early prosperity of the great manufacturing establishments at Waltham and Lowell, is in no small degree owing. I believe I may say with truth, that not one of those individvals enjoyed, at the outset, superior opportunities for acquiring useful knowledge, to those within the reach of every one who hears me.

These are all departed; but we have living among us illustrious instances of men who, without early advantages, but by the resolute improvement of the few opportunities thrown in their way, have rendered themselves, in like manner, useful to their fellow men; the objects of admiration to those who witness their attainments, and of gratitude to those who reap the fruit of their labors.

From the Charleston Observer.

Results of Thinking.

MR. EDITOR—Should you, with the corps editorial, and those who contribute to their columns, and such as promise them, *think*, what would be the consequences! Indeed it would be difficult to tell; still I hazard the opinion that it would soon effect an entire revolution in the word of intellect. Most persons would become sufficiently intelligent to act for themselves; that is, to form opinions of their own, and govern themselves accordingly.

Now, Sir, you must be aware that this would be a complete change of the present state of affairs. For who, (that knows any thing,) does not know that even our own enlightened community is governed by a few original thinkers? And, if this be true of us, then *a fortiori* it is of those less enlightened.

But this would not be the case, if all thought for themselves. They would be equally independent of each other; though the opinions of the whole were perfectly harmonious. Public opinion would be the voice of the people, and not of individuals. And this would give it strength and stability. It would be the moving principle of our enlightened and independent community.

One result then, of *thinking*, would be to put down aspiring demagogues. Their opinions would no longer sway whole communitions—they would be lost in the grand mass of intelligence. Nor would the loss clothe the world in mourning.

Another result would be to disabuse the religious community, on the growing opinion, that none but Paul or Apollos can produce a revival —that *such* a man must come and preach to accomplish the work of salvation. Now, if men did but think, they would also *know*, that truth carried home by the spirit, is all that changes, sanctifies and purifies the heart for heaven. And further, they would know that this truth, eternally the same, faithfully exhibited, by any one, must and will have its proper effect; else, the fault is in other than the preacher. And this being understood, they would find that they have to do with truth eternal, and not mortal man. A fact, that should make them tremble at *truth*, and cease to wait for *a favorite*. LOOK HERE.

Temperance Societies.

A SPEECH TO THE POINT.—At the second annual meeting of the York (Eng.) Temperance Society, held on the 18th Nov., a laboring man, a member of the Rev. Hugh Stowell's congregations, came forward, and after standing for some length of time, looking very blank, as though he was not accustomed to look so large an assembly in the face, and seeming as though he would not be able to speak a word, began his statement, by saying, "Ah've been one ot t' greatest drunkards, and wicketest sinners at ivver God let live." He then detailed the means which were rendered efficacious in his reformation, and went on to observe, "Fooaks says Temperance Societies does no good; but let them come to mah house, and they'll see whether or not. Ah now ev as nice a cheer as ony man need wish to sit down on (laughter); Ah've plenty o'meat in the house, and plenty o' brass in the pocket; and Ah've a good pig in the sty (loud laughter); an what's best of all, they're all paid for, and not a man in Salford can come and axe me for a farthing. (Applause.) Fooaks says Temperance Societies does no good: but they sud come and ax mah wife and she would tell them whether or not. (Loud laughter.) Ah used to be, Ah hated ommost to see her, and would ha' killed her, if Ah durst; she could get nought to put on, an Ah nivver had ony comfort o' her. Now, there isn't a man i' all Salford loves his wife better nor Ah do, [much laughter] nor has more comfort o' her. Fooaks says Temperance Societies does no good, but they sud come and see mah children." [Loud laughter.] After describing the improvement in their condition, the poor man concluded with a recommendation to others to do as he had done.

"*Wine* is a mocker, *strong drink* is raging; and whosoever is decived thereby is not wise."—*Sol.*

Swiss Evening Hymn.

[The following custom is said to prevail among the Swiss shepherds of the Alps:—Every evening, at sunset, the shepherd who happens to be highest up the mountains, and has, of course, the best opportunity of seeing when the sun sets, sounds, with a speaking trumpet, the following words—"Praise the Lord,"—which are repeated by all the rest in the same way.]

Praise, praise the Lord, ho! all the earth!
O, praise the Lord, who gave you birth!
Praise, nature all! his holy name,
Who wrought your vast and mighty frame.

Praise Him, ye hills—ye mountains tall!
Who lets you stand, or bids you fall;
Ye mighty streams! of depth untold,
Praise Him as to the sea you roll.

Praise Him, ye beasts that tread the plain!
Ye finny tribes that swim the main!
Ye wand'rers through the fields of air,
O, praise the Lord who holds you there.

Prise Him, ye twinkling orbs of light,
That dance upon the brow of night;
And thou fair moon—resplendent queen!
That ridest midst that host serene.

And Him, thou blazing king of day!
Praise Him with every kindling ray,
Ye clouds, that Heaven's blue concave throng,
O, praise Him as ye sail along.

And thou, unfathom'd, boundless sea!
Sound high your deep-toned minstrelsy;
Praise Him who rules the mighty deep,
And bids it roll, or bids it sleep.

And you, ye thunders, dreadful—loud!
Borne swift upon the blacken'd cloud;
Raise high, your awful voices raise,
And speak your mighty Maker's praise.

And thou, ungrateful—sinful man!
Praise Him, nor try his ways to scan;
Whose life hangs on his single word,
Praise, praise, vain man! O praise the Lord!

Temperance Jubilee.

By request the following lines, adapted to the tune of Old Hundred, were prepared for the Jubilee, on the 26th ult.

INTEMPERANCE.

There sprang a tree of deadly name:
Its poisonous breath, its baleful dew,
Scorch'd the green earth like lava-flame,
And every plant of mercy slew.

From clime to clime its branches spread
Their fearful fruits of sin and woe;
The Prince of Darkness lov'd its shade,
And toil'd its fiery seed to sow.

Faith pour'd her prayer at midnight hour;
The hand of zeal at noon-day wrought;
And armor of celestial power
The children of the cross besought.

Behold! the axe its pride doth wound;
Through its cleft boughs the sunbeams shine;
Its blasted blossoms strew the ground;
Give glory to the Arm Divine.

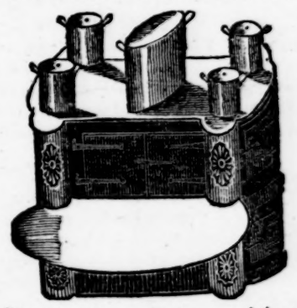
And still Jehovah's aid implore,
From isle to isle, from sea to sea,
From peopled Earth's remotest shore,
To root that deadly Upas Tree.

Conn. Obs. L. H. S.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying,&c.;* and al be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of

10 *Plate and* 7 *Plate Stoves, large and small Franklin Stoves, large and small,* beautiful patterns.

With a number of

Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,
Main-Street, Lexington.

Nov. 14, 1832—20-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office.

F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

New Sabbath School Books.

FOR sale at SKILLMAN'S Book Store, an assortment of new Sabbath School Books. Those who purchase for S. S. Libraries are entitled to 20 per cent discount on the retail prices. Also, for sale at the same place, the RELIGIOUS SOUVENIR for 1833. Likewise a general assortment of Theological, Medical, Law, and School Books of every description.

Lexington, Jan. 23, 1833.—29-tf.

DEPOSITORY
OF AMERICAN SUNDAY SCHOOL UNION,
At Danville, Ky.

THE subscriber has received a new and full assortment of S. S. Books, which will be sold to ALL *Sunday Schools* at the usual discount of 20 per cent.

JOSEPH HUBER, *S. S. Dep'y.*

Danville, Jan. 9th, 1833.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11 h OF FEBRUARY.

Eight or ten scholars can be accommodated, on reasonable application.

Lexington, January 29th, 1833. 30-tf.

MERCHANT TAILORS'
FASHIONABLE STORE,
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear:—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Guard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. SAGUEZ's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions in figures and drawings quarterly.

October 31, 1832. 18—*t.*

Transylvania University.

THE Trustees of *Transylvania University* are happy in *announcing* to the public, that they have re-organized Transylvania, and the Institution is now opened for the reception of students under the care of Mr. John Lutz, D. P. Acting President of the University, and Professor of mathematics in Morrison College; of Mr. E. Rovel, A. M. Professor of Ancient and Modern languages, and Mr. Charles E. Bains, Principal of the Preparatory Department.

Morrison College will be finished in a few months, when they expect to fill all vacancies in the Institution, and give it the energies it once possessed for bestowing solid and useful learning; in fine, to place Transylvania as she deserves to be, among the most distinguished Institutions of the kind in the Union.

Professor Lutz is a graduate of Gottingen, and justly esteemed one of the ablest Mathematicians of the age. From his vigilance and attention to the students under his care as well as his superior knowledge in the branches he attempts to teach, the Board are justified in stating that a student can no where receive greater or better instruction in the exact sciences. Mr. Lutz is also well acquainted with Ancient and Modern Languages.

Professor Rovel, a graduate of Strasburgh, is a profound scholar, and well competent to teach the Ancient and most of the Modern Languages taught in the Universities of Europe and America.

In the Preparatory Department Mr. Bains discharges his duties, as he has always done, with industry and ability.

The greatest attention is paid to the morals and habits of students; and parents and guardians may rest assured they shall be strictly guarded against all vicious habits and idleness; and all such as are found incorrigible, and unwilling to submit to the restraints of the Institution, will be speedily removed from it, to prevent the contagion of bad example.

The Library, now respectable, is intended to be gradually increased.

No exertions will be spared to place the Institution in a condition to give its Alumni all advantages that can be enjoyed in other *Universities*. Under these circumstances, the Trustees flatter themselves, Transylvania will receive the fostering care of the State, and patronage of the West generally.

Transylvania University is situated in the city of Lexington, and nearly in the centre of the Mississippi Valley. The College Buildings stands on an eminence, removed from the city, and surrounded by ample grounds for the health and comfort of the students.

The Departments of Law and Medicine, which constitute a part of the University, are, as they have long been, in a flourishing state, and give continued evidences of general usefulness.

The general healthfulness of the city of Lexington, and that of the surrounding country, is as good as any in the world, and the abundance of the country must reduce the price of boarding in the city or the University, much below the charges in most other Institutions of learning in America. Students from a distance can at all times procure boarding in private families on moderate terms.

The Trustees therefore hope, that whether the opportunities afforded to obtain a complete classical education, or the moderate terms on which it can be obtained be considered, parents and others will find it their interest to patronize this Institution.

R. WICKLIFFE, *Chairman Board of Trustees.*

Lexington, Nov. 5, 1832.—19-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicons—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10 1832.—15-tf.

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year.—*Two Dollars*, if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted the usual rates.